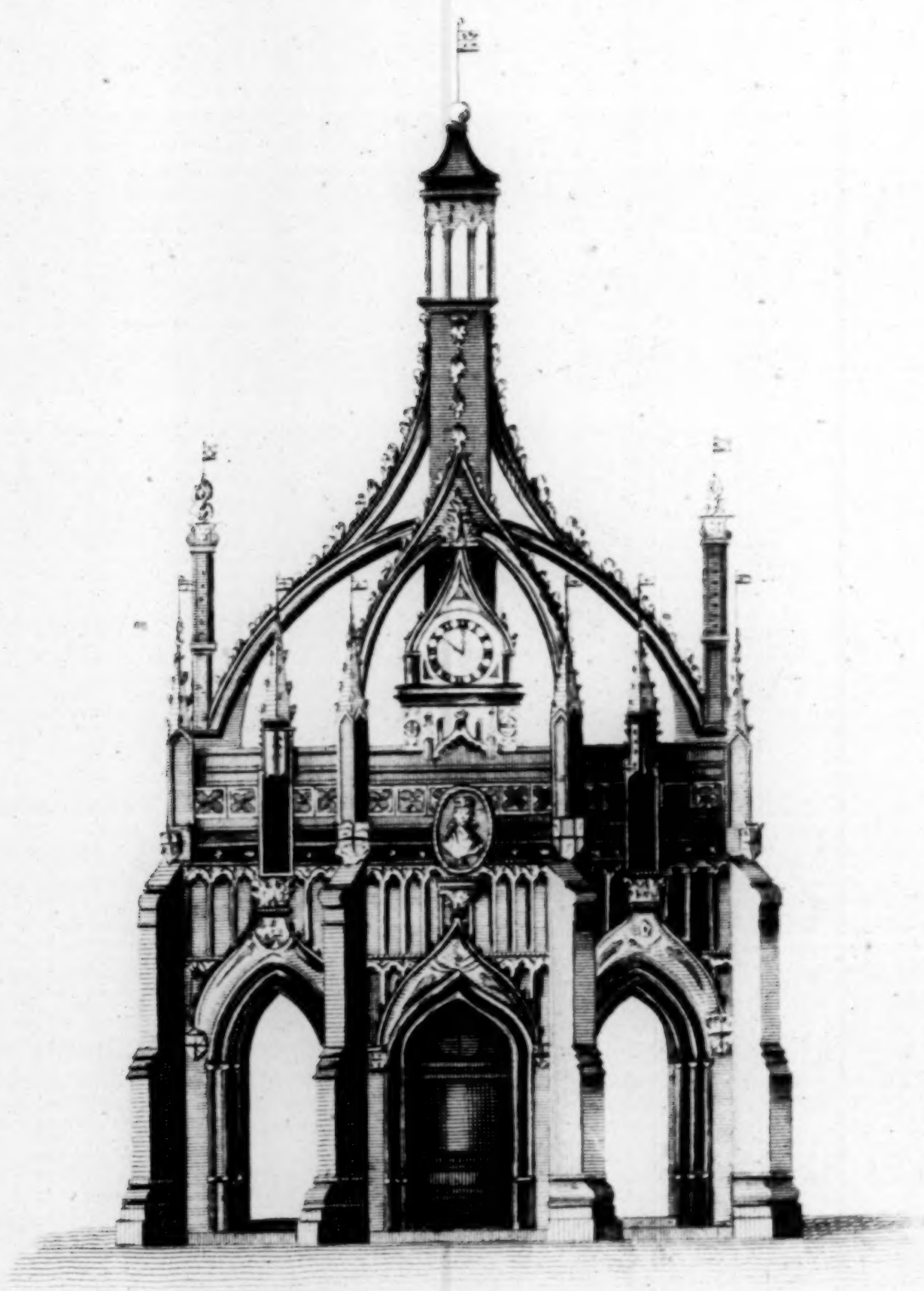

CHICHESTER CROSS.

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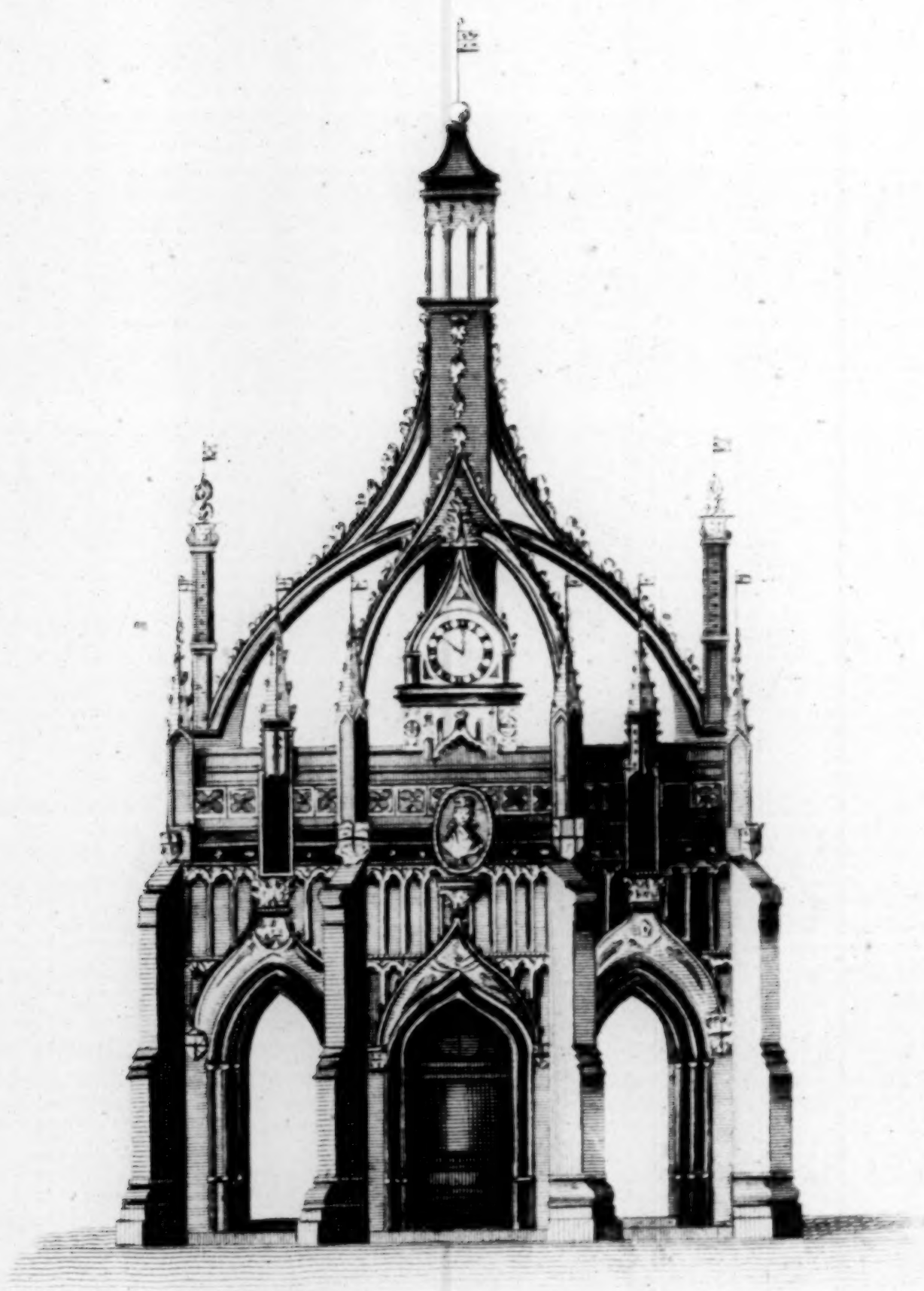

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THE

Chicheſter Guide:

Containing an Account of the

Antient and preſent State of the City.

INTERSPERSED

With hiſtorical Events relating to the original Inhabitants, and of the Eſtabliſhment of the Kingdom of South Saxony, now called SUSSEX.

TOGETHER

With all that's worthy of Notice in the neighbouring Places, Noblemen and Gentlemen's Seats,

And the faſhionable and elegant

WATERING PLACE of BOGNOR.

CORRECTED TO THE PRESENT YEAR.

CHICHESTER:

Printed and ſold by J. SEAGRAVE, in Eaſt Street; and may be had of the other Bookſellers.

PRICE 1*s.*

As the former impreſſion is now ſold, I take this opportunity to correct, in the preſent Edition, the typographical Errors that were therein.—I have alſo made ſome additions where I thought they were neceſſary. The firſt Edition was written in the year 1783, *ſince which time ſome alterations and improvements have taken place in the City, of which due notice is taken in the following pages.*

The AUTHOR.

CHICHESTER,
January 1794.

THE HISTORY of CHICHESTER.

THE City of Chicheſter is ſituated on an healthy and pleaſant plain, in the County of Suſſex, diſtant ſixty-one meaſured miles from London, and eighteen from Portſmouth.

At this great diſtance of time it is very difficult to to trace, with a ſufficient degree of certainty, when, or by whom, Chicheſter was firſt founded. Before the coming of the Romans it is certain that records were unknown in Britain. The learning of the Druids was merely oral and traditional, and the ſongs of the Bards handed down only by memory from father to ſon.

About 55 years before the commencement of the chriſtian æra, when Cæſar invaded Britain, he found it inhabited by two kinds of people. Thoſe in the interior parts of the country (whom he ſuppoſed to be the Aborigines) differing greatly, both in their manners and cuſtoms, from the people who were ſettled on the ſea coaſt for the convenience of traffic: for it appears plainly from Herodotus, Pliny, Strabo, and others, that the Phœnicians, and afterwards the Carthaginians, many centuries before the birth of our Saviour, traded to this iſland. Long before that period, however, Britain was peopled from the Continent, if we may credit the opinions of all writers on this ſubject; who allow that the firſt inhabitants owed their original to the Celtæ, who dwelt on the oppoſite ſhore; between whom and the Britons there was a great comformity in laws, religion, language, manners, and complexion: neither of them knew the uſe of letters, nor had any hiſtory but oral tradition.

According to Monſieur Pezron's ingenious hiſtory of the antiquities of the Celtæ or Cimbri, that people, who ſettled originally in the Eaſt, multiplied ſo much that they were obliged to ſend off colonies; one of which, under the conduct of Acmon, penetrated into Europe, and ſettled in the weſtern parts thereof.

If this opinion be true (and, to ſay the leaſt of it, it is the moſt rational account we any where meet with) it is probable the deſcendants

of the firſt colony who peopled Britain were driven from their poſſeſſions here by emigrants from the Belgæ, who were ſettled in Gaul oppoſite to Britain at the time, and long before Cæſar made war againſt the Gauls.

If we might venture to give our conjecture here on the origin of Chicheſter, we think it not unlikely that the foundation of it was laid, and the walls of it built, by ſome of theſe Belgian colonies, to defend themſelves from the incurſions of the former poſſeſſors, who no doubt endeavoured to regain their ancient poſſeſſions: for when Cæſar invaded this Iſland, he found that the Inhabitants were by no means unacquainted with war; ſo far otherwiſe indeed, that the account he gives of them is, that the maritime tribes or nations were almoſt always in hoſtility with one another. * Their diſcipline, it is true was not regular, but that defect was abundently ſupplied by their native courage, and love of liberty. And we may venture to affirm, that had the different tribes been united, they would have been ſufficiently capable of defending this Iſland againſt any force that the Romans could have ſent againſt them. And even as matters ſtood with them, tho' they were greatly divided among themſelves (according to Cæſar's own account of the matter) we learn from authors of the beſt authority, that even the Romans did not look upon Cæſar's expedition as an abſolute conqueſt of Britain. Tacitus ſays, he did not conquer Britain, but only ſhewed it to the Romans: and Horace, the Roman courtier in the time of Auguſtus, when Rome was in the zenith of her glory, calls them "*invictos Britannos*" the unconquered Britons: and Lucan ſcruples not to ſay:

Territa quæſitis oſtendit terga Britannis,

"he turned tail in a fright to the Britons, againſt whom he went "with ſuch mighty preparations of war."

If we conſider that when Cæſar attacked Caſſivellaúnus, the Britiſh King, and beſieged him in his regal City, he found it fortified with walls and ramparts, tho' an inland ſituation, viz. at or near where now St. Albans ſtands, it is not probable that a town ſo near

* Near Bzeding, a ſmall village in the neighbourhood of Steyning, a great number of human bones have been dug up. The people have a tradition that a great battle was once fought here, without pretending to know by whom, or when. The Romans, we know, very rarely buried their dead; and as theſe bones were undoubtedly depoſited there before the coming of the Saxons, it is moſt probable that a battle was fought there between thoſe Belgians who firſt ſettled here and other invaders; the former to maintain their poſſeſſions, and the latter to expel them. But conſidering the many changes that have happened, it is hardly poſſible that unwritten tradition ſhould have been capable of tranſmitting the knowledge of ſuch an event to us at this diſtant age, with any degree of hiſtorical certainty.

the ſea coaſt as Chicheſter is, ſhould have been without that defence: and that Chicheſter was then a place of reſort will appear by and by.

Whoever reads Nennius and Camden carefully, will find that the place where Cæſar firſt landed in Britain could be no other than Dover: from thence he ſailed with the tide to the northward, and landed again at Deal: and from thence purſuing the ſame rout, he croſſed the Thames at the place now called the Iſle of Dogs, near Greenwich, and proceeded ſtill northward till he came to, or near, the place now called St. Albans. From the place laſt mentioned he returned to Rome: nor does it appear from hiſtory that he ever ſet foot on what was afterwards called the Kingdom of the South Saxons. Nor was it till the reign of Tiberius, ſeveral years after the birth of our Saviour, that the Romans made any ſettlement in *this* part of Britain. Caligula ſucceeded Tiberius, but reigned only three years and ten months; and was ſucceeded by Claudius, who reigned almoſt fourteen years. Now it appears from one of the oldeſt inſcriptions in England, which was dug up (from under the place where now the Council Houſe in Chicheſter is erected) A. D. 1731, that a temple was built on or near that ſcite in the reign of Claudius, dedicated to Neptune and Minerva; and it is well known to every one verſed in the Roman hiſtory, their manners, and cuſtoms, that they never erected Temples, as the ancient Druids bebefore them did, in ſolitary places, but in populous Cities; from whence it is pretty evident, that the Romans did not lay the foundation of this City; but that it was a place of conſiderable reſort before they ever ſet foot in this part of the Iſland. The ſtone, with the inſcription in the old Roman character, is at Goodwood, in the poſſeſſion of his Grace the Duke of Richmond. *

Camden ſays, that the Cogidubnus mentioned in the inſcription, was King of the Regni; that is; all Suſſex, part of Surry, and Hampſhire; that he reſided in this City now called Chicheſter, and was called a friend and ally of the Roman people: from whence, however, we may collect, that he held his crown in ſubordination to the court of Rome, and owed obedience to the Emperor. As the inhabitants of this part (the laſt emigrants of the Belgæ) were a

" * Neptuno et Minervæ templum, pro ſalute Domus divinæ, ex auctoritate " Tiberii Claudii, Cogidubni regis legati Auguſti in Brittannia. Collegium fa- " brorum, et qui in eo a Sacris, vel honorati ſunt, de ſuo dedicaverunt; donante " aream Pudente Pudentini filio."

IN ENGLISH.

" For the preſervation of the imperial family this temple was dedicated to " Neptune and Minerva, by the College of Artificers belonging to King Cogi- " dubnus, the Lieutenant of Auguſtus in Britain, and by thoſe who officiated as " Prieſts, or were honoured in it, at their own expence; The ground being " given by Pudens the ſon of Pudentinus."

trading

trading people, and could not ſupport any traffic by ſea without the protection of, and much leſs in oppoſition to, the Romans, we may well ſuppoſe that this City continued in the hands of that people till their final departure from Britain, A. D. 446.

After this period the Britons being hard preſſed by the Scots and Picts (who had overrun great part of the Iſland) and as they could obtain no aſſiſtance from the Romans, who at that time were equally diſtreſſed by moſt dreadful incurſions of the Huns and other Barbarians; therefore the Britons, in order to put ſome ſtop to the mercileſs incurſions of theſe invaders, pitched upon Vortigern as their leader and commander. This Prince, either by his weakneſs or knavery, betrayed his country into the hands of the Saxons; a ſet of pirates, who, for a century and half, had ſo dreadfully infeſted the coaſt of Britain, that the Roman Emperors, from the reign of Dioclefian, had maintained a conſiderable naval force in the German ocean and the channel, to defend this country from the incurſions of theſe plundering adventurers.

Their name they owed either to their deſcent from the Sace, or to the ſhort ſwords which they uſed, called by them Sacks. They inhabited Jutland, Holſtein, &c. in conjunction with the Jutes and Angels, who, for the moſt part, joined them in their expeditions againſt Britain, and at laſt ſhared with them the conqueſt of this country.

Vortigern finding, or at leaſt alledging, that the ſtrength of the Britons was not ſufficient to oppoſe the incurſions of the Scots and Picts, obtained permiſſion of the nobility to call in two thouſand of theſe Saxons to his aſſiſtance, and to aſſign them the iſle of Thanet for their habitation. They were headed by Hengiſt and Horſa, ſons of Wietgelſus, great grandſon of the famous Woden, who was worſhipped as the God of war by the Saxons, and from whom all the Princes of the Saxon Heptarchy were ſaid to be deſcended. With their aſſiſtance Vortigern obtained a conſiderable victory over the enemy, and recovered all the Booty which they had taken; after which the Saxons retired to the place appointed for them; where however they did not continue long before they invited more of their countrymen, who came to them with their wives and families; a convincing proof that they did not intend to leave the fertile plains of Britain. When their numbers were ſo much increaſed as to enable them to avow their deſign, they purpoſely ſought occaſions to bring on a rupture with the Britons; with this view they loudly complained that their pay was not regularly advanced, nor their proviſions furniſhed according to the conditions of their contract. In the mean time, Vortigern married Rowenna, a Saxon Lady; a very unfavourable circumſtance for the Britons, who were thereby without a leader in whom they could place any confidence to oppoſe the arms

of

of Hengiſt; who now began to commit hoſtilities, in order, as he gave out, to procure that juſtice for the Saxons which the Britons refuſed him by amicable means.

It is foreign to the purpoſe of ſuch a publication as this to enter minutely into this ſubject. Whoever is acquainted with the hiſtory of England knows that the Britons made as good a ſtand in defence of their country, as the very unfavourable ſtate of their affairs would admit of; but as the number of the Saxons daily increaſed, and were beſides aſſiſted by the Scots and Picts, it is not to be wondered at that they obtained the ſuperiority over the Britons, many of whoſe beſt ſoldiers had, for many years before, been annually draughted and ſent to the Continent, to defend the Roman territories from the incurſions of the Barbarians. The iſſue of the war between the Britons and Saxons was, that the former were driven from their native country, and forced to ſeek an aſylum beyond the Severn, among the mountains of Wales, where their deſcendants dwell to this day.

In the year of our Lord 477, another of theſe Saxon adventurers, Ella, and his three Sons, landed at Weſt Wittering, a ſmall village about ſeven miles S. W. of Chicheſter; and, defeating the Britons who endeavoured to oppoſe him, took poſſeſſion of all the maritime parts of the country; while the natives fled for ſhelter to the foreſt of Anderida, now called the Weald of Suſſex.

Ella thus laid the foundation of the kingdom of the South Saxons. His empire, however, was not eſtabliſh'd without much bloodſhed, although he was powerfully aſſiſted by his countrymen who were ſettled in Kent: for the Britons did not part with their poſſeſſions till after an obſtinate oppoſition, in the courſe of which ſeveral battles were fought with various ſucceſs; particulary that of Maer-credesburn, where they were commanded by Ambroſius, who, tho' he could not obtain the victory, ſeems at leaſt to have left it in diſpute.

Some time after the death of Hengiſt, which happened about the year 480, Ella being reinforced by an influx of his countrymen; undertook the ſiege of Regniſter, (now called Chicheſter) which proved a very tedious and hazardous enterprize; for the Britons exerted all their ſtrength in the preſervation of this important place, which was at once their magazine, their principal emporium, and their centre of wealth in this part of the Iſland. They harraſſed the beſiegers to ſuch a degree, by throwing miſſiles at a diſtance attacking them by ſurpriſe and retreating ſuddenly within their walls, that the Saxon general found it impracticable to reduce the city until he had divided his army into two bodies; one of which covered the beſiegers, while the other carried on the attack with redoubled fury. So gallant a defence did the beſieged ſtill make, that the Saxon, exaſperated againſt them, at laſt took the place by aſſault,

and

and ordered all the inhabitants, without diſtinction of ſex or age, to be put to the ſword, and almoſt demoliſhed the city.

Ella reigned twenty-three years, and took upon him the title of King of the South Saxons.

He was ſucceeded by his ſon Ciſſa; a Prince of a pacifick diſpoſition, who cultivated the arts of peace more than thoſe of war. He repaired the walls and houſes of the city; and changed the name thereof from the Roman name Regniſter to Ciſſaeſter, from his own name.

Ciſſa, after a long reign of ſeventy four years, died A. D. 577; at what age is uncertain: but ſuppoſing him to have been only ſeven years of age when his father Ella brought him along with him into Britain, he muſt have been one hundred and ſeven years old when he died. It is moſt probable that he was ſtill older; for it is not likely that Ella would have brought a child of that age with him on a warlike expedition.

Ciſſa having no Iſſue, Ceaulin, King of Weſſex, or the Weſt Saxons, endeavoured to ſeize the kingdom of the South Saxons; but was vanquiſhed: notwithſtanding which, it appears that his nephew Ceolrick made himſelf maſter of the crown; but in what particular year is uncertain. Not that the South Saxons ſubmitted quietly to the Conqueror; on the contrary they made ſeveral attempts to regain their independence, ſometimes with, but oftener without, ſucceſs.

In the year 648 we find Adelwalch, a deſcendant of Ella, upon the throne of Suſſex. This prince was attack'd, vanquiſh'd, and taken priſoner, by Wolphur, King of Mercia: but upon his embracing the chriſtian religion, Wolphur ſet him at liberty, and gave him the Iſle of Wight, which he had lately taken from Cenowalch, King of Weſſex.

After the death of Wolphur, Adelwalch recovered his kingdom, and built a monaſtery at Boſham; where Bede ſays five or ſix monks reſided.

The Iſle of Wight, however, did not long continue in the poſſeſſion of the South Saxon Kings: for in the year 686 it was attacked by Ceadwalla, king of Weſſex. Arwalt, brother to Authun, king of the South Saxons, was at that time governor of the iſland; which he endeavoured to maintain; and indeed made a very gallant defence; but being overpowered by numbers, was at laſt obliged to retire, and leave the miſerable inhabitants to the mercy of the conqueror; who behaved on this occaſion with the moſt ſavage barbarity. Ceadwalla being apprehenſive that the inhabitants would take the firſt opportunity to throw off his yoke, and again own allegiance to the South Saxon king, threatened to extirminate them all under

pretence

pretence of their being idolaters; and ſoon after he actually executed his cruel maſſacre upon all the inhabitants, except two hundred families, whom, with their lands, &c. he preſented to Wilfred, Biſhop of Selſea, who accepted the donation with a view, ſay the monkiſh hiſtorians, to convert their poor ſouls to chriſtianity; but we may add, with the more intereſted proſpect of converting their poſſeſſions and properties to his own ſecular advantage.

Before this period the South Saxons were Pagans; but after the converſion of their king Adelwalch, the chriſtian religion ſoon gained ground among them; ſupported by it's own excellence, and the influence of the king. Perhaps, too, the arrival of Wilfred in this kingdom might contribute a little to the ſame end; but not ſo much, nor yet by the means, that the very improbable, and indeed incredible, legends of the monks pretend.

At this great diſtance of time it is very difficult to draw even the outlines of this turbulent man's character with any degree of certainty. By the monkiſh hiſtorians he is repreſented as a great worker of miracles, and a ſaint; and ſucceeding hiſtorians (many of them at leaſt) have too implicitly adopted their teſtimony. But even the monks themſelves have left us ſo many anecdotes of him, as, in the judgment of every reaſonable man, muſt cancel every claim to ſaintſhip. As to his miracles, no man can ſay what unworthy inſtruments the Almighty may employ to accompliſh the wiſe and gracious ends of his Providence; but if we conſider that thro' the whole bible we read no account of any very bad perſon (except Judas Iſcariot) who was ever enabled to work miracles, we may well reject the account of Wilfred's miracles as counterfeit, and monkiſh impoſition.

As Wilfred was the firſt biſhop of Suſſex, after this country was conquered by the Saxons, it may not be improper to lay before the reader a ſhort epitome of his character; eſpecially as the regard we bear to truth has impelled us to ſtrip it of that fictitious luſtre which the monkiſh and popiſh writers have very undeſervedly laviſhed upon it. It is not ſo much becauſe he endeavoured; and that too ſucceſsfully, to ſubjugate the Engliſh church to the Biſhop of Rome, but principally becauſe the account handed down to us by his panegyriſts, when viewed thro' the medium of reaſon, clearly demonſtrates him to have been a very ambitious, haughty, meddling, turbulent man, that prompts us to deſpoil him of that veneration which has for ages been paid to his name.

Some time about the year 650, Wilfred was promoted to the ſee of York, by Oſwy, king of the Northumbrians, who had been converted to the chriſtian faith by Paulinus, about the year 619. Oſwy was ſucceeded by his ſon Egfrid; a prince of great activity, and equal ambition. Wilfred by ſome means had acquired ſo great an in-

fluence

fluence over the mind of the queen, that her huſband had recourſe to his mediation in order to remove a fanatical delicacy in her that deprived him of the conjugal rites; but the eccleſiaſtic inſtead of arguing her out of her ridiculous ſcruples, applauded her conduct, and confirmed her in it; for ſhe received the veil at his hands, and retired into a monaſtery; from whence ſhe fled to Ely, to avoid the importunities of her huſband.

Soon after this Egfrid married Ermenburga, a lady of a very different turn of mind, who confirmed the king in his reſentment againſt Wilfred, whom he was reſolved to humble for his arrogance: But the power of the prelate was ſo great that he did not think it adviſeable to attack him openly, until he had effected a rupture between him and Theodore archbiſhop of Canterbury, and ſole metropolitan of England; who at Egfrid's requeſt erected ſeveral new biſhopricks in the then dioceſe of York, without the conſent of Wilfred. Enraged at this innovation, he loudly exclaimed both againſt the king and the metropolitan, and demanded the revenues which had been converted to the maintainance of the new biſhops: but as his claim was not regarded, he formed the very ſtrange reſolution of appealing to the biſhop of Rome; whither he went in perſon, and preſented a ſervile petition to Agatho, the Roman biſhop: In return for which adulation, he obtained of that prelate a decree to be reinſtated into his biſhopric, on pain of excommunication to all who ſhould oppoſe his reſtoration. Wilfred immediately returned to England in full aſſurance of being reinſtated, but when he delivered his credentials to Egfrid, the king told him that the decree of the biſhop of Rome did by no means affect him, and therefore he ſhould pay no regard to it.

Soon after this, Egfrid ſummoned a general council of all the Engliſh clergy; and laying the caſe before them, they unanimouſly exclaimed againſt the pretenſions of the biſhop of Rome, aſſerted their own independence, and upbraided Wilfred for appealing in ſo unprecedented a manner to a foreign juriſdiction. Egfrid, finding himſelf ſupported by their deciſion, immediately ſent Wilfred to priſon; where he lay a whole year; and afterwards was releaſed at the earneſt importunity of a lady of the royal family. This favour was granted him on condition that he ſhould immediately, and for ever, leave the kingdom. He therefore fled to Mercia; from whence he was driven with abhorrence by king Ethelred. He next endeavoured to gain admiſſion among the Weſt Saxons, but without ſucceſs: ſo great and ſo juſt an abhorrence did our predeceſſors diſcover againſt the man who had endeavoured to ſubjugate this church to a foreign power. At laſt he applied in a very ſuppliant manner to Adelwalch, king of the South Saxons, who granted him permiſſion, on condition that he would uſe his utmoſt diligence to convert his ſubjects to the chriſtian faith; at the ſame time aſſigning the peninſula of Selſea,

about

about eight miles ſouth of Chicheſter, for his reſidence. This was the ſcene of his pretended miracles; for in the kingdom of Northumberland we hear of none of his miraculous works. If we could by any means come at his true hiſtory at Selſea, there his great reaſon to believe weſhould find ſeveral inſtances of his abject ſpirit and meanneſs, but none of his miracles. Certain it is, he applied to the metropolitan, Theodore, archbiſhop of Canterbury; and it is moſt probable that the application was made in the moſt humble and penitent manner, otherwiſe Theodore would hardly have had any connection with a perſon who was virtually excommunicated, and expelled the chriſtian church. However that might be, and whatever were the motives of the archbiſhop, Theodore uſed all his influence, which was not ſmall, with Alfrid, the ſucceſſor of Egfrid, by whom, at the interceſſion of the archbiſhop, he was put in poſſeſſion of the monaſtery at Rippon. Not ſatisfied with this indulgence, he had the preſumption to inſiſt upon being reinſtated to the biſhopric: But this arrogance drew upon him the vengeance of Alfred, who expelled him once more from the kingdom. Wilfred then retired into Mercia; and it appears that he enjoyed ſome emoluments in the dioceſe of Leiceſter. While he reſided here, Birthwald, archbiſhop of Canterbury, and ſucceſſor of Theodore, ſummoned him to a council at Oneſtresfield; where being convicted of ſeveral miſdemeanors, he was degraded from the ſacerdotal function. From this ſentence he appealed to Rome: a circumſtance ſo highly reſented by the Engliſh clergy, that Birthwald ordered him to be puniſhed with the ſentence of excommunication.

Tho' now turned of 70 years of age, he made another journey to Rome, where he was again acquitted in full ſynod, and furniſhed with letters of recommendation to the kings of Northumberland and Mercia. It appears that the latter of theſe paid ſome regard to theſe letters, as coming from a biſhop of the chriſtian church; nor is it greatly to be wondered at, ſeeing he ſoon afterwards reſigned his crown to his nephew Kenrid, and commenced monk in the monaſtery of Bradney, of which he was afterwards abbot. As for Alfred, he peremptorily refuſed to have any thing to do with a Perſon who was ſo juſtly excommunicated, and cut off from the chriſtian church. After the death of this prince he endeavoured again to introduce himſelf under the uſurpation of Eadwulf, who rejected his propoſals, and forbad him on peril of his life to enter his kingdom. In revenge of which, Wilfred excited, by every means in his power, the Mercian king and nobility to ſend a powerful reinforcement to Oſred, ſon of Alfrid, the Northumbrian king, to enable him to drive the uſurper from the throne; by whoſe aſſiſtance Oſred at laſt prevailed, put Eadwulf to death, and regained the ſovereignty. As Wilfred had been ſo greatly inſtrumental in the exaltation of Oſred, it is no wonder that he was as great a favourite at the court of that prince, as he had been deteſted by the former kings. As the power of the

Northumbrians at this time preponderated in the heptarchy, it was a fit ſeaſon for Wilfred to wreak is malice upon his former perſecutors. Among theſe, Bisthwald, the metropolitan, was devoted for the firſt victim of his revenge, who, ſeeing the ſtorm which hung over him from the king of Northumberland, was glad to accommodate matters with a man of ſo aſpiring an ambition and ſuch turbulency of ſpirit. The ſentence of excommunication was taken off, and the biſhopric of Hexam conferred upon him, together with the revenues of the abbey at Rippon. Thus the dominion of the Romiſh biſhop was confirmed in the triumph of Wilfred, who ſurvived this accommodation about four years, died in the 76th year of his age, and was buried at Rippon.

The candid reader, we hope, will excuſe this digreſſion the more readily, as it tends to ſhew when, and by what unworthy means the Engliſh church was at firſt brought under the Romiſh authority. We are aware however, that prior attempts had been made to the ſame purpoſe; but they were always unſucceſsful before Wilfred. How juſtly he has been dignified with the title of Saint, we leave any impartial perſon to judge ; and of what credit is due to the account of his miracles that we find in ſome of the popiſh hiſtorians in after ages.

Adelwalch was ſlain in a battle with Ceadwalla, a prince of Weſſex, about the year 686. However the Weſt Saxon was diſappointed in his hope of aſcending the throne of Suſſex, by the valour and prudence of Authun and Berthun, two of his generals, who had juſt returned from an expedition into Kent ; and being deſcended from Ella were choſen by the South Saxons as joint kings, in order to defend themſelves from the incroachments and ambitious deſigns of the king of Weſſex. Centwin, king of Weſſex, dying in the mean time, Ceadwalla returned to that kingdom, where he mounted the throne. No ſooner was he eſtabliſhed there, than he marched a powerful army againſt Authun and Berthun; and coming to an engagement, Berthun loſt his life in the battle, A. D. 722. Nevertheleſs Authun ſtill poſſeſſed the crown of Suſſex ; but whether dependent or independent on the king of Weſſex does not clearly appear; and died in an advanced age, A. D. 729. After him we find one Albert upon the throne : how long he reigned is uncertain, but he was at laſt ſlain by Ina, king of Weſſex, who is ſaid by ſeveral hiſtorians to have united the two kingdoms. But though it is undeniable that the Weſt Saxons were by far the moſt powerful nation, yet it is very certain that one Oſmond reigned in Suſſex ſo late as the year 784 : and it is moſt probable that the kingdom of the South Saxons maintained its independence till the reign of Egbert, king of Weſſex, which commenced A. D. 800.

This politic prince, who had fled from the jealouſy of Brithric his predeceſſor, to the court of Charlemagne, king of France where he

he reſided twelve years, had no doubt, during his abſence projected the plan which he afterwards accompliſhed, of uniting the different kingdoms of the Anglo-Saxons into one monarchy: and it is reaſonable to ſuppoſe that he begun by annexing the crown of Suſſex to his own. A few years afterwards he was crowned at Wincheſter, king of England.

As Chicheſter had been the reſidence of the South Saxon kings for more than 300 years, we may juſtly ſuppoſe that at this period it was a populous and flouriſhing city: in which condition however there is reaſon to believe it did not continue long; for when William the Norman forced his way to the throne of England, there were not above 100 dwelling houſes within the walls, according to the account in Doomſday book, which is very far from being ſatisfactory, becauſe many of the accounts of the commiſſioners from whoſe reports the king's books were filled up, were partial; influenced ſometimes by favour, and ſometimes by the oppoſite motive.

This decreaſe was not occaſioned alone by the removal of the court from hence, but perhaps is to be aſcribed principally to the depredations of the Danes; who from the year 787 to the reign, and even during the reign of the Norman, made many and dreadful incurſions upon England, and eſpecially on the maritime counties.

As there is very little mention made in hiſtory of this part of the country, from the union of the Heptarchy to the Norman conqueſt, we ſhall therefore paſs that period in ſilence, only oberving, that from Wilfred the firſt biſhop of Selſea, to the conqueſt, there were twenty-two biſhops; Stigandus, the twenty-ſecond, being the laſt of Selſea, and the firſt of Chicheſter: for in or about the year 1072* the king ordered all cathedral churches to be removed from villages to cities: a decree which in the event proved exceedingly ſalutary to Chicheſter: as the biſhop's court being kept here occaſioned a great reſort hither, and as ſeveral of the biſhops were eminent benefactors both to the church and to the city. By public grant, William gave Chicheſter, and Arundel, and much land adjoining both places, to Hugh de Montgomery, earl of Chicheſter and Arundel.

Camden ſays, the City of Chicheſter paid 15l. per annum to the king, and 10l. to the earl. The pound in thoſe days, if we are not greatly miſtaken, was 22 ounces; ſo that the land tax (or Danegelt as it was called) of Chicheſter, allowing 5s. to the ounce, amounted to 90l. to the king, and 60l. to the earl; making together 150l. a ſum, which conſidering the different value of money at that period, and the preſent time, was equivalent at a moderate computation to 1500l. of modern eſtimation. We are therefore inclined to think that the account in Doomſday book is conſiderably leſs than the truth; both becauſe the earl is known to have been

* Le Neve's Faſti, p. 55.

been a great favourite with William, and likewiſe becauſe the Danegelt was more than Chicheſter could poſſibly have raiſed if it had conſiſted of no more than 100 houſes. It is well known indeed that the feudal ſyſtem, which the Saxons introduced into England, in the deſpotic and nefarious reign of the Norman, degenerated into the moſt abject and deplorable ſtate of ſlavery; ſo that the king in reality was ſole diſpoſer of all the property in the kingdom: but ſtill we think it incredible that a place ſo thinly inhabited could have furniſhed ſo large a ſum by any means whatever, eſpecially if we conſider that at that time trade in this part of the kingodm was at a very low ebb indeed.

The earl gave the whole ſouth-weſt quarter of the city to the biſhop, whereon to build a church,* a palace for himſelf and ſucceſſors, and houſes for his clergy. At the ſame time he built a caſtle for his own occaſional reſidence, near the north gate, on the ſpot now called the Friary, (becauſe it was afterwards converted into a convent of Franciſcans) where now ſtand the Guildhall, and a dwelling houſe belonging to the eſtate of the late Sir Booth Williams.

The biſhop immediately ſet about making the neceſſary preparations for building; but as almoſt all the money in the country was drained out of it by the rapacity of the king, theſe preparations of courſe proceeded very ſlowly, and he died before he could even lay the foundation. The ſame unhappy cauſe continuing to operate during the life of the Norman and his ſon Rufus, it does not appear that Godfrey, the ſecond biſhop, left matters in much greater forwardneſs than he found them. He died about the year 1087 or 1088, and the ſee was kept vacant for three or four years for the king's emolument.*

In the year 1091, Ralph was promoted to the biſhopric; but found himſelf unable to proceed with the work which he had much at heart. But Rufus being killed, A. D. 1099, in the New Foreſt, by an accidental arrow, was ſucceeded in the throne of England by his brother Henry the firſt, under whoſe auſpices the good prelate was enabled to begin and complete the edifice which had ſo long been in agitation. The cathedral was finiſh'd in the year 1108; but being built principally of wood, it was burnt to the ground on the 9th of May, 1114.

In the year following the biſhop began to rebuild, and finiſhed the church a ſecond time before his death, which happened the 14th of December, 1123, having been biſhop of this dioceſe 32 years.

A year or two before this good prelate's death, the rights and in-

* This ſame was the ſcite of the manſion of the Roman governors during their continuance in theſe Parts, and after them of the kings of South Saxony.

* Le Neve's Faſti, Page 56.

dependency

dependency of the Engliſh clergy having been invaded afreſh by the pope, Ralph employed all his power and influence in the kingdom to oppoſe the papal encroachments; but without effect: for cardinal de Crema, the pope's legate a latere, being ſent into England, aſſembled a general council, in which he took upon himſelf to preſide: In this council he publiſhed, among other laws, a very ſevere canon againſt the marriage of the prieſts, againſt which he declaimed with much vehemence; aſſerting that it was a moſt atrocious crime for a man to conſecrate the Body of Chriſt, after leaving the arms of an harlot; an epithet which he beſtowed upon the wives of the clergy. His own conduct very ill agreed with this declaration; for the very next night after having conſecrated the Euchariſt, he himſelf was caught in bed with a common proſtitute, and was ſo confounded at the detection that he made off next morning in great privacy; and the council broke up abruptly on the third day of the ſeſſion.

The ſeventh biſhop of Chicheſter was Seffrid, the ſecond of that name, conſecrated the 17th of October, 1180, about which time almoſt the whole city was burnt, together with the church and houſes of the clergy.

The church,* as it now ſtands, this worthy prelate rebuilt, together with the palace, the cloiſters, and the commons houſes; and finiſhed the whole within the ſpace of 14 years. On the 13th of September, 1199, he conſecrated the church with great ſplendour and magnificence, being aſſiſted by ſix other biſhops. He gave the parſonage of Seaford, and other valuable benefactions, to the church. After having filled this ſee about 19 years, and been a great example of generoſity and piety, he died the 17th of March, 1204. His figure cut in

*Since writing the above I have been favoured with the uſe of a MS written by the late Mr. W. Clarke, Reſidentiary of Chicheſter, about the year 1749 or 1750, at the deſire of Dr. Mawson then Biſhop of the Dioceſe, entitled "The Antiquities of Chicheſter Cathedral." Wherein the account of the preſent edifice (the Cathedral) in ſome reſpects differs from that which I have given of it above. As I know Mr. Clarke to have been a gentleman of great erudition, a judicious critic, and no mean antiquarian, it is but juſt to lay his account before my readers, that they may judge for themſelves: after premiſing that what I have written, both of the Biſhops and Cathedral of Chicheſter, I extracted, with all the care that I could, from Le Neve's Faſti, Camden's Britannia, Sir William Dugdale's Monaſticon, &c.

"I was ſurprized that the Dean of Exeter, in ſuch a tranſient view of this
"church, ſhould diſtinguiſh the ſeveral dates of the building ſo exactly. I en-
"tirely agree with him that the greateſt part of the inſide walls of the nave,
"choir and tranſept are Biſhop Ralph's work. The round arches, the clumſy

dancette

in marble, and in tolerable preſervation, is in a nitch near the eaſtern door of the church of St. Peter the Great within the cathedral.

The tenth biſhop of Chicheſter was Ralph Nevile, (Lord Chancellor of England) conſecrated the 21ſt of of April, 1223. He was a great benefactor to this church. He gave his noble palace, where Lincoln's Inn now ſtands, to his ſucceſſors, the biſhops of Chicheſter, for ever; where ſome of them lived when they repaired to London: he alſo gave them the eſtate called Chicheſter Rents, in Chancery Lane, being the only part now remaining of that great benefaction. He obtained for this ſee ſome charters from king Henry the third, and alſo a grant of the Broyles with their appurtenances near this city; and a place called the Biſhop's garden, now a burying ground, without Eaſtgate. He gave Greyling Well and other lands to the dean and chapter of this cathedral. He gave a large ſum of money towards repairing this church; and ſeveral quarters of wheat yearly to the poor for ever, which is now baked into bread, and diſtributed among them at ſeveral times of the year. He built the chancel of the church of Amberly from the ground, and alſo a chapel dedicated to St. Michael, without Eaſtgate. He ſat here about 21 years; and after a life ſpent in the ſervice of God, the church and ſtate, died at London, and was buried in this cathedral.

The eleventh biſhop of Chicheſter was Richard de la Wich, commonly called Saint Richard, being canonized by the Romiſh church, and his anniverſary kept the 3d day of April. He was conſecrated in 1245, and dying, the 2d or 3d of April 1253, aged 56, was buried in this cathedral. Under his picture among the biſhops, in the church, there is a pretty long account of miracles, ſaid to be wrought by him, relating among other things, how at Tarring he fed a great multitude of People with a few loaves, and that after they had all eaten and were ſatisfied there was as much bread as at firſt: that he repeated the ſame miracle at Cackham, a village about ſeven

" dancette (or rather pouch-headed) pillars have the marks of that age, as the re-
" mains of his building. Henry I. was the great contributer to this original
" ſtructure. *Malmsbury* ſays of Biſhop Ralph; "Eccleſiam ſuam, quam a novo
" fecerat, liberalitate potiſſimum regis fecit." What Biſhop *Seffrid* did, was pro-
" bably a great work, but much leſs conſiderable. Many of the fine things
" mentioned in the table, Dr. Lyttelton ſpeaks of, as of no authority. All that
" the annals of Wincheſter ſay of him is, "Dedicata eſt eccleſia Ciceſtriæ a
" Seffrido ejusdem loci epiſcopo, A. D. 1199, 2d idus Septembris." and again,
" Obiit Seffridus epiſcopus Ciceſtriæ, A. D. 1204." The annals are ſo far from
" giving him any elogium upon the account of his buildings, that they ſay no-
" thing of them. In a MS catalogue of the Biſhops older than Biſhop *Sherborne*
" belonging to the church, the account is, "Seffridus readificavit Ciceſtriam,
" et domus ſuas in palatio." Not a word mentioned of the church, which
" would moſt probably have been particularly ſpecified, had it been entirely
" burnt down."

" And

ſeven miles from Chicheſter. We are ſorry that we cannot give the reader the real hiſtory of this pretended ſaint from authentic records: we apprehend him to have been originally one of the Dominican friars, or preaching brothers; a ſect of hypocritical fanatics who ſprung up about this time out of the dung and corruption of the church of Rome; that he diſtinguiſhed himſelf by his vehemence againſt the Albigenſes, a ſect of hereticks, as they were then called; but whoſe tenets differed but little from the Proteſtants of the preſent age: that by theſe means he ingratiated himſelf with the pope, who contrary to the regulations of the lateran, appointed him among the ſecular clergy, and honoured him with the mitre of Chicheſter: that in this ſtation he continued to exert himſelf in defence of his worthy patroneſs, the Romiſh church, by the ſame arts of hypocriſy and fraud, whereby he impoſed upon the ignorance and credulity of mankind before his exaltation.

Be this as it will, we know aſſuredly that this was an age of groſs deluſion, conſummate ignorance, and gloomy ſuperſtition; and in a word, the very midnight of papal darkneſs: a fit ſeaſon for pretended ſaints to exhibit lying wonders! We are truly ſorry that a man of biſhop Sherborne's great diſcernment ſhould have given the authority of his name to ſo palpable a fallacy; nor indeed can we account for the ſame otherwiſe than by ſuppoſing, that when that account was written, and received his ſanction, age had weakened the powers of his underſtanding, which we verily believe was the caſe; for he died a few years after at the advanced age of 96.

John de Langton, was archdeacon of Canterbury, treaſurer of Wells, canon of York and Lincoln, prebendary of this church, beſides other preferments. In the year 1293, in the reign of king Edward I. he was made Lord Chancellor of England, and continued in that high office nine years. In the ſame reign, A. D. 1304, he was

" And from thence I think it may be juſtly concluded, that the Church was " only damaged in this fire, and perhaps the roof quite deſtroyed. For it is " ſcarce poſſible that ſuch pillars and arches of ſtone ſhould be entirely reduced to " aſhes by a fire. Biſhop *Godwin* places the ſecond fire (not as the table in 1185) " but as it ſhould be in 1187. So Hoveden ad A. D. 1187. Cumbuſta eſt fere " tota Civitas Ciceſtria cum eccleſia ſedis pontificalis, et domibus epiſcopi et " canonicorum." p. 640. Of the former fire in Biſhop *Ralph's* time, he ſays " Civitas Ciceſtriæ cum principali monaſterio 3° non: Maii flammis conſummi- " nata eſt. A.D. 1114, p. 473. And Malmſbury's account is, " fortuitus ignis eccle- " ſiam peſſundediſſet." Biſhop *Seffred's* repairs at this diſtance of time, are ſcarce " poſſible to be diſtinguiſh'd from Biſhop *Ralph's* original work, unleſs ſome " pillars, which have carved and lighter capitals, and which ſupport the upper- " moſt round arches, and the two towers at the weſt end are part of them."

" But whatever Biſhop *Seffred* did, it is certain that all the great improvements " in the preſent fabric were after his time the ſucceſſive work of ſeveral biſhops.

Aquila,

was conſecrated biſhop of this dioceſe, and being a perſon of extraordinary prudence, he was in the year 1310 appointed to be one of thoſe great men called Ordainers, whoſe buſineſs was to be near the perſon of the king (Edw. II.) and adviſe him concerning the better government of his kingdom, and indeed of himſelf; who was moſt fatally miſled by his favourite, Piers Gaveſton: and ſometime afterwards, in the miſerable diſtractions of the prince's reign, by his wiſdom and prudence, he endeavoured with ſome ſucceſs, to promote the peace of the kingdom. This biſhop was not more remarkable for his prudence than for his generoſity. He gave 100l. to the Univerſity of Oxford, depoſited in a cheſt with this intent, that any poor graduate might, on moderate ſecurity borrow out of it a ſmall ſum for a ſhort time; and it is called to this day biſhop Langton's cheſt. He laid out 310l. in building the great window in this cathedral, and the Biſhop's Chapter houſe, and 100 l. towards repairing the church. He left likewiſe to the church an eſtate in the pariſh of Selſea, called Medmery, with a large ſtock of cattle on it. He died the 19th of July, 1337, having filled the epiſcopal chair of this dioceſe about 33 years: a longer period than any biſhop who hath hitherto ſucceeded him, except the preſent biſhop.

Robert Stratford, biſhop of Chicheſter, was born at Stratford upon Avon, in Warwickſhire. He was a prelate of great reſolution and courage, and had the honour and execution of the higheſt offices in the ſtate. In the year 1338 he was made Lord Chancellor, and keeper of the great ſeal. He was conſecrated biſhop of Chicheſter the 11th of November in the ſame year. Two years after which, viz. A. D. 1340, he was with king Edward III. in his camp before Tournay: but falling deeply under the king's diſpleaſure he was ſent to the Tower, from whence, however, he was ſoon diſcharged, but with the loſs of his office as chancellor. He afterwards procured from the ſame king a charter of great privileges for this church, and a confirmation of all former ones. In 1348, when king Edward removed

" *Aquila*, *Poore*, *Wareham*, and *Neville*. *Aquila*, who by his name ſhould be of a " noble family in this county, which had then very conſiderable poſſeſſions in " it, was the perſon who began this work. This appears by the patent rolls " in the 8th of King John, a few years after the death of *Seffred*, where there is " a royal licence granted to the Biſhop of Chicheſter to import materials for re- " pairing the church. " Licentia epiſcopi Ciceſtrenſi ducendi maſmor ſuum per " mare a Purbik ad reparationem eccleſiæ Ciceſtrenſis." " This was the begin- " ning of the moſt conſiderable additions to Biſhop *Ralph's* Fabric, and ſhows " that Dr. Lyttleton's conjecture is right, that the ſtone came from Purbeck, and " not from *Caen*."

" About 8 years after the date of this Licence, *Poore* ſucceeded *Aquila*. There " can be no doubt but he carried on the work. He was the greateſt builder of his " age; the foundation of the preſent church of Saliſbury is a ſufficient monument of

removed the ſtaple of wool out of Flanders, and ſettled it with rights and great privileges in ſeven cities of England, he procured the city of Chicheſter to be one of them; by which it received great advantages. He ſat here about 24 years, and died at Aldingbourn the 8th day of April, 1362.

John Arundel, M. D. was chaplain and firſt phyſician to king Henry VI. with whom he was always in great favour. He was conſecrated biſhop of Chicheſter in the month of June, 1460. In 1471 he gave an Eſtate to this church, which in ſome old writings is called Benfield's Sands for the ſupport of the chantry which he founded in this cathedral. He ſat here about 19 years, and dying in the year 1478, was buried in this church.

Dr. Edward Story was conſecrated biſhop of Carliſle, the 14th of October 1468, and was tranſlated from that ſee to Chicheſter in June 1478. He built the Croſs in the market place, which then for beauty and magnificence equalled if not ſurpaſſed any in the kingdom: and that the city might not be at any charge with it, he left an eſtate at Amberly, worth full 25l. per annum to keep it in conſtant repair; which a few years afterwards the mayor and corporation ſold in order to purchace another of the ſame value nearer home. He founded alſo the grammar ſchool in this city, A. D. 1497. He died in January 1502, in the 80th year of his age, and was buried behind the high altar, in a plain tomb, on the north ſide.

Robert Shurbone, the 4th of that name, was tranſlated from the ſee of St. David's to that of Chicheſter about the year 1508. The former and better years of his life were employed in the ſervice of the ſtate under king Henry VII. as ambaſſador to foreign courts; where he was eſteemed as a man of great integrity, prudence and addreſs. He was eaſy of acceſs, courteous and affable to all. He increaſed the number of ſinging men in the choir, and repaired and beautified the church. The hiſtory of the foundation of the church, curiouſly painted in the ſouth aile of the church, together with the pictures of the kings of England from William the conqueror, and alſo thoſe of the biſhops, both of Selſea and Chicheſter, were done at his charge, and under his direction, by Hulbert.

" his taſte and magnificence. He was here but a ſhort time, and the repairs of " this Church were very far from being finiſh'd by him, or his ſucceſſor Biſhop " *Wareham.*"

" This we are ſure of, becauſe Biſhop *Neville* who ſucceeded, expreſſes great " concern for repairing the Fabric. The firſt of his ſtatutes in 1292 is to make " a proviſion for the this work. He aſſigns the 20th part of all the Preferments " in the church for that purpoſe, and the reaſon given in the ſtatute is, " quia " eccleſia multiplici repa ratione indigere dignoſcitur." " And the whole work " was probably finiſhed in his, or the beginning of his ſucceſſor's time."

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But as nothing mortal is perfect, this great and good man had his failings. He was of too eaſy credulity, eſpecially in the latter part of his life, and too fond of the marvellous; as appears plain enough from the hiſtory and characters which he has annexed to Wilfred and Richard. He died the 21ſt of Auguſt 1536, in the 96th year of his age.

Many other learned and pious prelates have preſided over this church, who have been benefactors both to that and to the city, whom for the ſake of brevity we muſt omit. The preſent biſhop is Sir William Aſhburnham, bart. D. D. of the antient family of Aſhburnham in this county; which for antiquity, according to Camden, equals any in Europe. He was conſecrated biſhop of this dioceſe in 1754.

Having now briefly mentioned in what manner we conjecture this country was originally peopled, the ſtate of the city before the coming, and during the time of the Romans, and alſo during the Saxon Heptarchy, and from thenceforward to the Reformation, it may not be improper to ſay ſomething of religion, and the progreſs of civilization in this country in theſe diſſerent periods.

We have ſaid before that it is moſt probable that Suſſex, and indeed the whole iſland, was firſt peopled by the Celtæ or Cimbri, who inhabited the oppoſite coaſt of Gaul; that theſe were ſucceeded in Suſſex by emigrations from the Belgæ, from nearly the ſame quarter, and that both of them were deſcended from Gomer the ſon of Japhet. At what particular time this country was firſt inhabited, cannot be aſcertained at this great diſtance of time: however it appears

" For Biſhop *Richard's* conſtitutions ſay nothing more of the fabric, but that " the old ſtatute of Biſhop *Simon* ſhould be reviſed (i. e.) upon every promo- " tion." " Medietas Prebendæ uſibus Eccleſiæ applicetur." " This ſhows " that they were then carrying on no great work, otherwiſe he would not have " altered the proviſions made for it by Biſhop *Neville's* ſtatutes, and left the funds " to ſupport it upon ſo uncertain a foundation, as that of coming into a new pre- " ferment."

" We have a tradition here, that the ſpire was built by the ſame workmen " that built Saliſbury ſpire. And this account is very credible; it was certainly " built about the ſame time; the work is in the ſame taſte and manner. The " church of Saliſhury was finiſhed about the year 1256, the 40th of Henry III."

" The letters upon the tomb, which is on the north ſide of the Duke of Rich- " mond's vault, are not Willielmus, but, Radulphus Epus: it is Biſhop *Ralph's* " monument, the builder of the church, and one of the oldeſt monumental in- " ſcriptions in England. One of the oppoſite tombs is probably *Seffrid's*. The " work is in the ſame taſte as Biſhop Ralph's monument. It was a ſort of faſhion " to bury their great benefactors, the builders, or reſtorers of churches near one " another. Thus at Saliſbury, the two Biſhops that finiſh'd that noble fabric, " Biſhop *Bingham*, and *William of York*, lye oppoſite to each other in the very ſame " manner in their preſbytery. Whoſe the other monument is, there is now no " knowing. It may be Biſhop *Hilary's*; for as *Seffrid* II. was from the beginning pre-

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pears from authors of the moſt reſpectable authority, that when the Phœnecians firſt diſcovered Britain, they found it already populous, fertile and powerful. Their religion was the pure uncorrupted Druidiſm, or in other words the patriarchal. One particular Druid preſided over all the reſt, with unlimited authority; and at his death, the next in dignity, learning and virtue, was elected his ſucceſſor. In the early ages of the world, religion and government were rarely ſeparated, inaſmuch as the one was founded upon the other; and all ſubordination flowed from an opinion of ſuperior power and underſtanding in the chief. Such were, even as late as the times of the Romans, the two brothers Divitiacus and Dumnorix, mentioned by Cicero and Cæſar, who headed the armies of their country: and ſuch, in all probability, was the head of every tribe; who, though they did not live in ſeminaries, exerciſed the great functions of king and prieſt, like the fathers of families in the firſt, and pureſt ages of the world.

The Druids had originally no temples, becauſe they accounted it both abſurd and impious to worſhip the immenſe and ſupreme Being within walls erected by the feeble hands of mortal men. Their worſhip was performed like that of many of the old Patriarchs, in ſome ſolitary grove. It was always ſuch a grove however, with the Druids, as the Romans called Quercetum, conſiſting chiefly of oaks, a tree for which they expreſſed the greateſt veneration; and in all probability they derived their name from the Celtic word Deru, which ſignifies an oak. In theſe groves they held their national aſſembly, in which all cauſes were tried and determined; and there too they harangued their pupils on the ſubjects of religion, laws,

" fered in this church, he might chooſe to be depoſited cloſe to his great patron " or beneſactor."

" The monument on the north ſide of the King's, behind the ſtalls, is *St. Rich-* " *ard's.* It was formerly much adorned, and ſome remains of it appear at this " time. There is an order in Rymer the 8th of Edward I," " pro Focalibus " recuperatis feretro beati Richardi reoffigendis." " It was viſited by the Papiſts, " even ſince the reſtoration on the 3d of April."

" The hiſtorical painting in the ſouth tranſept, is ſaid to be the work of one " Bernardi, an Italian, who came into England with Biſhop *Sherborne.* Painting " was then brought to its higheſt perfection in Italy, and very probably this man " might be a diſciple of ſome of the great maſters. The picture is certainly not " Holbeins. I could venture to affirm this by what I have ſeen of Holbein's work " at Cowdry. He was eminent for colouring and expreſſion, but had no notion " of perſpective, and very little of compoſition. His landſcapes are ſo ill de- " ſigned, that his very towns ſeem to lay in ambuſh, and the horſemen who be- " ſiege them, are big enough to ride over the walls. What this picture was for " colouring and expreſſion before it was ſo much defaced in the great rebellion, " there is no knowing; but the manner is quite different from Holbien's. The " perſpective is not bad, the architecture excellent, and the figures are in general " well diſpoſed in the picture; I ſhould make no queſtion, but the tradition here " is the true account of it."

and philoſophy. Their ſtudies were directed both to natural and moral philoſophy, and the motion of the heavenly bodies, in which laſt we have no reaſon conclude that they were great proficients.

The primitive religion of the Druids was the moſt ſimple, & except the Chriſtian ſyſtem, the moſt rational that can be imagined.* They believed in one ſupreme God, immenſe and eternal; that he made the world, and preſides over it, and the affairs of men: that the human ſoul is immortal, and after death ſhall be conveyed to a place of happineſs or miſery, according to it's deſerts: that to confine the worſhip of the Deity within walls, is inconſiſtent with the belief of his omnipreſence; that their temples ought to be expoſed to the open air, as their inmoſt thoughts were to the perpetual view of that Being who can neither deceive nor be deceived. Their oblations at firſt conſiſted only of fine meal, or a cake made upon the hearth—theſe, on particular occaſions, were accompanied with ſacrifices of beaſts and birds. They maintained, that acts of cruelty even to the brute creation, would be puniſhed with adequate ſeverity in another ſtate; and that if any perſon relieved the diſtreſſes, or in anywiſe aſſiſted a fellow creature, or even a beaſt, it would be made up to him in eternity, &c. How long the original inhabitants of this country adhered to the true patriarchal religion, cannot certainly be known; but we have reaſon to believe that they lived many ages here, before they polluted the worſhip of God with human inventions; that they were not in the leaſt contaminated till after the arrival of the Belgeans, who in trading with the Phœnicians or Tyrians, firſt learned of them the horrid notion of the neceſſity of human ſacrifices; equally unworthy of the innate ideas we have of the divine benevolence, and repugnant to the plaineſt and ſtrongeſt dictates of human nature. Not content herewith, they even improved upon this infernal ſyſtem; and were ſo infatuated as to imagine that the greater the dignity and virtue of the victim, ſo much the more propitious would the Deity be. Thus a valuable huſband, a beloved wife or a promiſing child were pitched upon, in caſes of great danger, rather than any other of leſs value. Hardened at length by theſe practices, they inſenſibly grew deaf to the voice of humanity, and carried their execrable cruelty to ſuch an enormous pitch, that they formed idols of ſo monſtrous a ſize, as to contain whole crowds of perſons, who were burned at once, to expiate the anger of their gods. What ideas of the God of mercy, who delights in the happineſs of all his creatures! But hiſtory as well as experiance, convinceth us that the ſmalleſt deviation from the true worſhip of God ſeldom ſtops, until it has arrived at the utmoſt height of wickedneſs.

But the progreſs to this ſtate of depravity muſt have been ſlow, and not perfected in a few years, but in the revolution of many. And

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* Diodor. Sicul. lib. 5.

we ſhould do great injuſtice to the memory of the primitive Druids, not to ſuppoſe that they made as reſolute a ſtand againſt the increaſing deluge of impiety, as the unaſiſted powers of man could do, and that many of them greatly fell, and expired under the ruins of that goodly ſyſtem which they could no longer ſupport.

Such was the ſtate of religion in this country when the Romans firſt landed here; and hiſtory ſhews that they made a more reſolute ſtand for their religion, bad as it was, than they did for their liberty.

The laſt effort that they made againſt the Romans in maintainance of their religion, was under the banner of the brave, but barbarous Boadicea, queen of the Iceni; which terminated in her ruin, and the general deſtruction of the Druidical prieſts, whom the Roman general Paulinus burned alive in the iſle of Angleſea in the ſame fires which they had prepared for their enemies, if they had fallen into their hands. That the greateſt part of the Druids were then deſtroyed is indiſputable, though there is reaſon to think that ſome of them remained for many years after; nor were their notions utterly eradicated, till the light of the Goſpel diſpelled that ignorance which had ſo long darkened the human underſtanding.

Stonehenge, ſituated near the ſummit of an eminence on Saliſbury Plain, is the moſt remarkable Druidical temple now in Britain, and was we believe, the principal ſeat of their worſhip; and there is reaſon to think that the true religion was introduced into Britain ſoon after the converſion of St. Paul, when the Goſpel of Chriſt was preached to the heathen world. As to the account of William of Malmſbury, concerning the tranſlation of Joſeph of Arimathea to the church of Glaſtonbury, we ſhall paſs it over as a monkiſh fable, unworthy of refutation. But Euſebius, who was an inquiſitive writer, and Theodoret, a biſhop in the 5th century, agree that the Britons were converted to chriſtianity by St. Paul. And we learn from Tacitus that about the ſixtieth year of the Chriſtian æra, Pomponia Græcina, wife of Aulus Plautius, the emperor Claudius's lieutenant in Britain, was accuſed of foreign ſuperſtition, (the term beſtowed upon the Chriſtian religiou by the Romans.) There is reaſon likewiſe to believe that the Claudia, mentioned by St. Paul in his Epiſtles is the ſame Britiſh lady celebrated by the poet Martial. The Apoſtle takes notice of Claudia and Pudens, and Martial names this very Pudens as the huſband of Claudia Ruſina: nor do we think it an improbable conjecture that this Pudens is the perſon named in the inſcription on the temple of Minerva in Chicheſter, mentioned before.

As it does not appear that the chriſtians in Britain were moleſted in the exerciſe of their religion before the reign of Dioclefian, we may reaſonably conjecture that it ſoon became the prevailing religion of the Britons, who were noted for their innocence and docility:

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at which time a large ſhare of of the general perſecution fell upon Britain; in which St: Alban ſuffered Martyrdom, as did Aaron and Julius, and a great many others, as we are informed by venerable Bede. This perſecution raged in the beginning of the 4th century, ſoon after which the Roman empire becoming Chriſtian, that religion was re-eſtabliſhed here with greater ſplendor than before. At the council of Arles, which was held before the middle of the fourth century, three Britiſh biſhops ſubſcribed by the names of Eborius, Reſtitutus, and Adelfius de Civitate Coloniæ Lindi, that is, York, London and Lincoln, according to biſhop Uſher. The Britiſh biſhops alſo were preſent at the council of Nice, Sardis and Arminium. It may be worth remarking here that the three Britiſh biſhops, who aſſiſted at this laſt council, were obliged to accept of the emperor's allowance, not being able to defray the expences of their journey, and too conſcientious to levy contributions upon their brethren. The chriſtian religion prevailed in Britain till towards the end of the fifth century, when both it, and it's profeſſors, were expelled hence by the victorious Saxons, who were Pagans, and gave themſelves very little trouble about religion. According to Gildas the hiſtorian, the Saxons burned to the ground all the churches from ſea to ſea, ſtained the altars with the blood of the prieſts, and maſſacred all who profeſſed the Chriſtian faith. Gildas appears to have been a good man; but as he was a Britiſh author, we ought to read his works with caution, as it was natural for him to be greatly prejudiced againſt the enemies of his couutry. About the year 597, Gregory the great, who then filled the papal chair, ſent one Auſtin or Auguſtin, a monk, attended by about forty others of the ſame order, to convert the Saxons to the chriſtian faith; theſe landed in Kent in the Iſle of Thanet; and after the converſion of king Ethelbert, were removed from thence to Canterbury. From thence the goſpel diffuſed itſelf through the greateſt part of England, but it does not appear that the South Saxons were converted before the reign of Adelwalch, as we have mentioned before.

It is moſt probable that the Cimbri, the original inhabitants, did not engage the leaſt in trade; that they lived, remote from labour and care, upon what nature yielded ſpontaneouſly, and as they multiplied, migrated farther into the interior, and then the more remoe parts of the iſland; that their ſtudies were directed towards the improvement of their underſtanding, and the meliorating of their minds, and very little towards thoſe arts which tend to embelliſh life indeed, but at the ſame time too ſurely ſap the foundation of innocence and happineſs.

Camden ſeems to intimate, that even in their time the Muſes had fixed their habitation at Oxford: he ſeems, however, to leave the matter in ſome doubt, and therefore it becomes not us to pretend to

to determine.* It is nevertheleſs certain that the poetry of ſome of the antient bards is conſiderably above mediocrity.

The Belgæ, who were a trading, active people, were the firſt, without all diſpute, who introduced commerce into theſe parts. They traded with the Phœnicians, Tyrians, and afterwards the Carthaginians. In what articles they trafficked principally does not ſo clearly appear, nor is it very material in ſuch a tract as this to enquire.

Under the auſpices of the Romans the trade of Britain greatly increaſed, eſpecially in the maritime parts; and we think it reaſonable to ſuppoſe full as much in Suſſex as in any part of the iſland, and perhaps more.

The Belgians, we believe, were likewiſe the firſt who introduced agriculture into Britain; but whether as an article of trade, before the coming of the Romans, is not eaſy to aſcertain. It is certain that this country never attained to it's perfection in cultivation till after the revolution, A. D. 1688, when an act paſſed (1ſt William and Mary) to grant a bounty on the exportation of corn, of 5 s. per quarter of wheat, king's meaſure, when the price does not exceed 48 s. per quarter; by which act the farmer was morally certain of carrying his grain to a good market, and therefore properly encouraged to clear the ground of that timber and coppice which had till that time been an uſeleſs burthen thereon.

There is no reaſon to think that the Belgian Britons were great encouragers of learning: their genius pointed only to war or commerce. The Romans indeed, when they firſt came here, were a civilized people; but as their errand was not to plant and cultivate the Belles Letters in Britain, there is no proof of their having endeavoured to civilize the inhabitants by means of education. And we may venture to affirm, that from thetime of the ſuppreſſion of the original Druids to the preaching of the goſpel here, both learning and good morals were at a very low ebb.

This divine ſyſtem, there can be no doubt, had it's effects on the minds of it's profeſſors here, in humanizing their morals and civilizing their manners; but all theſe advantages were ſoon loſt when the Saxons made themſelves maſters of England. It has been ſaid before that theſe gave themſelves very little concern about religion; though it muſt be own'd they were not entirely without it. The gods they worſhipped moſt were Woden, (or Mars) whoſe ſacrifices were men, and the day conſecrated to him was the fourth day of the week, which we to this day call Wedneſday, from Wodenſday; and

* His words are, "Wiſe antiquity, (as we read in our Chrouicles) did even "in the Britiſh age conſecrate this place (Oxford) to the Muſes; whom they tranſ, "planted hither, as to a more fertile nurſery, from Greek.lade, now a ſmall "town in Wiltſhire."

Jupiter under the name of Thor, to whom the fifth day of the week was conſecrated, which we call Thurſday, and the Latins, dies Jovis: the ſixth day they conſecrated to Venus, which they called Frea and Frico, from whence we call that day Friday; as Tueſday is derived from Tuiſco, the founder of the German nation. In the month of April they worſhipped Eoſter, from whence, perhaps, we call the Paſchal Feaſt, Eaſter. Tacitus ſays, they alſo worſhipped Herthus, (their mother Earth) as "believing that ſhe intereſted "herſelf in the affairs of men and nations."

In order to foretell the events of war, they uſed to take a captive of the nations againſt which their deſign was, and oblige him to fight a duel with one of their own nation, taken by lot; each was to fight with the arms of his country; and from the iſſue of this combat they concluded which ſide would prove victorious.

When chriſtianity was firſt preached to the Anglo-Saxons, it is certain that the fountain from whence it immediately proceeded (Rome) began to be corrupted; yet not to ſo great a degree, but that it might have produced more ſalutary effects in theſe parts, if the firſt miſſionaries had not endeavoured to make the ſupremacy of the Romiſh biſhop an article of the religion they came to propagate. The ſubſequent encroachments of that ſee upon the Engliſh church, and the baneful influences thereof, which became every day more and more corrupt, upon the morals of both the clergy and laity of England, were, no doubt, the principal cauſes that the manners of our anceſtors were civilized ſo ſlowly; Alfred the Great, who finiſhed his glorious reign, A. D. 897, complained "that from the "Humber to the Thames there was not one prieſt who perfectly "underſtood the divine ſervice: nor from the Thames to the ſea, "could there one be found capable of tranſlating the eaſieſt Latin "book."

It is however certain that before this time, that is about the year 806, the muſes were reſtord to Oxford, (from whence they had ſuffered a long exile) under the auſpices of king Elfred; where, according to the annals of the monaſtery of Wincheſter, were taught grammar, arithmetic, geometry, logic, philoſophy and divinity.

But their divinity, which was the ſcholaſtic divinity, was contaminated by the prevailing ſuperſtition of the times; and their philoſophy neither did, nor dared, under the terror of the papal trident, to inveſtigate the truth; but evaporated in uſeleſs metaphyſics, that deluſive ſcience (as it is called) which led its votaries into inextricable labyrinths of error, and at laſt plunged them into tenfold darkneſs, as it has generally done to this day.

It is reaſonable to ſuppoſe that this city has undergone many viciſſitudes in population and civilization. Under the Belgians, who were a trading people, we may naturally conclude that it flouriſhed both

both before the coming, and during the continuance of the Romans in Britain. After their departure it is not probable that it ſuffered ſo much from the ravages of the Scots and Picts, as did the more northerly parts of the kingdom. It is alſo probable that it flouriſhed under the influence of the South Saxon kings, who for the moſt part reſided here. But after the union of the heptarchy, as the court was removed from hence; and as from it's ſituation it was expoſed to, and ſuffered greatly from the depredations of the Danes, there is abundant reaſon to infer that it delined: and if the account of it in doomſday book be juſt, it muſt have declined greatly indeed. Under the reigns of the Norman kings it cannot even be ſuppoſed that it increaſed; the whole kingdom was fleeced, and trampled upon in wanton cruelty, and how ſhould this city eſcape the general calamity: indeed humanity would wiſh, if it were poſſible, to draw a veil over that part of the hiſtory of this country, when vaſſalage was carried to that deplorable height, that a man, merely as a man, was no more eſteemed than a beaſt; when eſtates were bought and ſold with all the cattle and non-freemen (meaning thoſe who were not landholders) that were upon them.

When the Saxon kings were reſtored, there can be no doubt but this city revived: a ſufficient proof of which is, that in the firſt parliament that ever was held in England, A. D. 1266,* Chicheſter was ſummoned to ſend, and actually ſent two repreſentatives to it. It is true indeed, that from the reign of Alfred the great, the Wittenagemot was held; but it does by no means appear that before the time of Edward the Firſt the members thereof were elected by the people, (the contrary of which might be proved) but that they owed their admiſſion to their quality, or the offices they held in the ſtate, and were independent of the appointment of even the king himſelf.

By what means the city of Chicheſter roſe from the ſtate in which we ſuppoſe Stephen, the laſt of the Norman line, left it, to be of conſequence enough in the Reign of Edward the Firſt to ſend two citizens to the Engliſh parliament, we cannot take upon us to determine. Camden indeed ſays, that the country derived great advantages from it's iron works, the making and manufacturing of iron, which is certainly very true. He adds alſo, that formerly there were ſeveral glaſs houſes here. It would not be becoming in us to controvert the reſpectable authority of ſo inquiſitive a ſearcher into antiquity: we can only ſay that we have not been able to trace any veſtiges of ſuch a manufactory, and therefore wiſh to leave it upon his authority.

* This parliament was convened at London, on the 20th day of January, by order of the Earl of Leceiſter (in the 50th year of the reign of Henry 3d) who had aſſumed the whole power of the government into his own hands.

Long however before this, the city was reckoned of conſequence enough to be incorporated, that is, A. D. 1213, in the fourteenth year of king John: by which charter of incorporation the city is to be governed by a mayor, recorder, an unlimited number of aldermen and common council, together with four ſergeants at mace, &c. In the reign of Charles the Second, the corporation were obliged to deliver up their charter in conſequence of a writ of *quo warranto*, but it was reſtored to them by James the Second.

Before the reign of Henry the Seventh, it is certain that the cultivation of bread corn in this country was greatly neglected: and even in that reign, we have been very credibly informed, that the landholders frequently bound their tenants, by their leaſes, to clear a ſpecified quantity of ground, of timber and coppice every year.

But before that time conſiderable quantities of barley were raiſed in the neighbouring parts; which was converted into malt in the city, and ſent to the weſtern counties, Ireland, London, &c. from which this place reaped great advantage.

There was alſo a conſiderable manufactory of needles in it, which were very much eſteemed, but is now dwindled almoſt to nothing. At what time this manufactory was firſt eſtabliſhed we cannot determine; but imagine it to have been of very long ſtanding.

There can be no boubt but Chicheſter was civilized by the ſame means that the nation in general aroſe from that ſtate of barbarity to which the Saxons reduced it when ſettled here.

The Cruſades, thoſe Machiavelian engines of papal policy and peculation, opened the firſt dawn of civilization on all the weſtern parts of Europe; viz. Spain, France, England, &c. The Cruſadoes (thoſe at leaſt who returned at all) bringing along with them the ſofter manners of Italy and the Eaſt.

As learning began to refine (by ſlow degrees it was indeed) and become more rational, in proportion it operated on the manners of a rude age.

About the year 1300, or thereabouts, the polarity of the magnet was diſcovered. Commerce revived, or rather aroſe, and by uniting mankind together in the bond of mutual advantage, aſſiſted to poliſh and refine them.

Wickliff (1370) that great reformer of religion, by holding up a torch to expoſe the deformities of the Romiſh church, at the ſame time enlightened that and ſucceeding ages: and the many fires that blazed in this country to burn the Lollards, (his unhappy followers) ſerved in the iſſue more fully to manifeſt the hideous ſyſtem of that perſecuting religion, and thereby emancipating mankind from it's heavy yoke.

The art of printing ſoon followed, (1440) and diſpelled thoſe

ſhades

ſhades of darkneſs and tyranny under which our forefathers had groaned ſo long.

All theſe, and perhaps other cauſes operating with united force, in due time produced thoſe happy effects whereby Great-Britain has been enlightened, poliſhed and become free.

Of the preſent State of the City.

The ſcite of Chicheſter is a gentle elevation, of which the croſs is nearly in the center. The Lavant forming here a ſemi-circle, encompaſſes it on part of the eaſt ſide, the whole of the ſouth, and the greateſt part of the weſt. From the croſs proceed four ſtreets at right angles, whoſe direction is towards the four cardinal points of the campaſs from which each of them is named.

The city is ſurrounded by a ſtone wall, in which, till lately, were four gates opening into the four principal ſtreets: but three of theſe gates were taken down about ſixteen years ago, in order both to enlarge the proſpect, and the circulation of air: the other, the Eaſt-Gate, was not pulled down till A. D. 1783, becauſe it ſupported the city goal, which is now built on the ſouth ſide of the ſtreet, where the gate formerly ſtood. The ſtreets are broad, airy, and well paved; having in every ſtreet and lane a pavement of flat ſtones for the convenience of foot paſſengers.* We have been informed that formerly a perſon might have ſtood at the croſs, and had a perfect view of the four gates; but ſeveral buildings having been ſince erected in the North Street, that uniformity is now loſt: the South, Eaſt, and Weſt Streets, are ſtill to be ſeen from thence, but the North cannot.

* In the ſummer of 1786, an attempt was made by a leading member of the Corporation for an application to Parliament for an act to enable the Corporation to new pave the ſtreets and lanes of the city. It was alledged that the then mode of paving therein, with the kennel in the middle of the ſtreet was inconvenient, and inferior, both in beauty and uſe, to the preſent mode, which is higheſt in the middle, and rounding towards the ſides. It was likewiſe aſſerted (and with juſtice) that as every proprietor of an honſe, &c. was at liberty to employ what workman he pleaſed in repairing that part of the paving which belonged to his premiſes, the uniformity, both of the ſtreet and paving, was thereby loſt. But as ſome jealouſies were entertained by the people in general, that the chief deſign of ſoliciting a freſh act of parliament was thereby to convey new powers to the Corporation injurious to the other inhabitants, and ſubverſive of their independence, an oppoſition was made againſt the ſame; and a counter-petition to Parliament ſigned by more than three hundred electors, was prepared, and ready to have been delivered into the Houſe of Commons, if the Corporation-petition had been preſented.

The guildhall is a ſpacious antient building, but by no means magnificent, and being ſituated in an obſcure part of the city, does not attract the attention of a traveller. A large painting preſented to the Corporation by the Duke of Richmond is hung up in the above hall.

The council chamber is over the market houſe: It ſtands upon pillars of the Tuſcan order, and is a very neat, elegant building. Here the gentlemen of the corporation meet to tranſact their public buſineſs.

Adjoining to the council chamber is the aſſembly room, which was built by ſubſcription about the year 1780 or 1781, and is a very elegant, ſpacious, room. The aſſembly is held every fortnight during the winter ſeaſon, and is honoured by the attendance of perſons of the firſt rank. The public Concerts are alſo held in the above room; and the orcheſtra is aſſiſted by a fine-toned organ, lately erected.——Chicheſter has to boaſt of ſeveral muſical amateurs.

There are within the walls ſix pariſh churches: St. Peter the Great, (which is within the cathedral,) St. Peter the Leſs, St. Olave's, St. Martin's, St. Andrew's, and All Saints. Without the Eaſt Gate is a church dedicated to St. Pancraſs; and without the Weſt Gate is the pariſh of St. Bartholomew, which has only a burying ground, the church having been entirely demoliſh'd, together with that of St. Pancraſs, without Eaſt Gate, A. D. 1642, when the city was beſieged and taken by Sir William Waller.

There is alſo a chapel in St. Martin's Lane, dedicated to the Virgin Mary. This was formerly a nunnery, founded by William, dean of Chicheſter, in the reign of Henry II. It is now converted into an hoſpital, under the patronage of the dean and chapter, having ſeveral valuable eſtates held under it. It contains ſix poor women and two poor men; of whom five have a maintainance of two ſhillings a week, a cord of wood yearly, &c. each, and a ſmall moiety of the fines as they fall; the other three have only houſe-room, and a ſhare of the rent of the garden belonging to the hoſpital. It has a

The attempt therefore was poſtponed by the Corporation till a more convenient time. Accordingly in the beginning of the year 1791, another application was made, and an act obtained—" repealing an act made in the 18th year of Queen " Elizabeth for paving the City of Chicheſter."—" and for the better paving, " repairing, and cleanſing the ſtreets, lanes, &c. within the walls of the ſaid " city, &c." This act is a very harmleſs one; (more ſo than local ſtatutes generally are,) conveying almoſt no power to the Corporation which they did not poſſeſs before. The whole power being veſted in Commiſſioners; and every perſon reſid nt within the united pariſhes, qualified and capable of acting as Commiſſioner, who is poſſeſſed of rents, buildings. &c. within the walls of the city (the precinct of the Cloſe excepted) to the amount of twenty pounds per annum. The aſſeſſments are not to exceed nine-pence in the pound rent per annum, to be paid by the proprietors of houſes, &c. within the city, every part of the Cloſe excepted which doth not face or form part of the ſouth ſtreet. The new paving at the time of this preſent writing (Oct. 1793) is almoſt finiſhed.

a very neat chapel in it. where the morning and evening prayers of the church are read every day, Sundays and holidays excepted.

Juſt without the North Gate ſtands the work-houſe of the city; the pariſhes of which were united by act of parliament, A. D. 1753; ſince which time the poor are maintained here under the management of thirty guardians, who are incorporated by the ſaid act, and are choſen annually at Eaſter by the reſpective Pariſhes.

Tne guardians meet at the workhouſe the firſt Monday in every month, for the management of the houſe, fixing the rates for the ſupport of the poor, &c. The management of the Lamps of the the city is alſo under their direction.

Some years ago Mr. Hardham, a tobacconiſt in London, a native of Chicheſter, by his will left twenty thouſand pounds to certain truſtees, the intereſt whereof is to be paid annually for ever to the corporation of guardians for the time being, for the ſupport of the poor.

The theatre ſtands at the lower end of the ſouth ſtreet, being rebuilt A. D. 1791, by the late Mr. Thomas Andrews, of Chicheſter, architect. The exterior part is not inelegant, within it is roomy and convenient. The company which performs here is ſuperior to what is uſually ſeen in the country.

The cuſtom houſe is in the Weſt Street, having been removed from St. Martin's Square a few years ago by order of the Commiſſioners, where the duties on goods imported into the ports of Chicheſter are paid.

The biſhop's palace is a large, and not inelegant building. The gardens are ſpacious. and laid out with great taſte and judgment. In them is a fine bowling green, where, by the permiſſion of the biſhop, the gentlemen of the city reſort during the ſummer ſeaſon. The palace was rebuilt A. D. 1727, when ſeveral coins were found by the workmen, together with a curious pavement; from this it appears plainly to have been a Roman ſtation. The revenues of the biſhop are perhaps not ſo great as they were formerly, tho' ſtill conſiderable.

The cathedral church, which is built in the form of a croſs, on the ſcite where the church of St. Peter the Great ſtood before the ſee was removed from Selſea, is dedicated to the Holy Trinity, and though not a large is a very elegant Gothic ſtructure. The ſpire is a very curious piece of workmanſhip, ſomething leſs than three hundred feet in height. About the year 1720 or 1721 it was ſtruck by lightning, when ſeveral large ſtones were driven from it with great force; particularly one of which weighed nearly three quarters of an hundred weight was thrown over the houſes in the Weſt Street, and fell on the premiſes of a Mr. Garrick now in the poſſeſſion of

Mrs.

Mrs. Baker, without doing any damage. It was imagined the ſpire muſt have fallen, the conſequence of which would have been the deſtruction of the whole church; but on being ſurveyed, it appeared that though a conſiderable breach was made in the ſpire, about forty feet from the top, yet the remainder of the building was found firm and compact, and was ſoon repaired in the moſt ſubſtantial manner.*

The choir is extremely neat, having been lately repaired and beautified at a conſiderable expence. In the eaſt end of the church is an elegant library, furniſhed with a conſiderable collection of valuable books: under this is a ſpacious vault belonging to the family of Richmond; to the north of which, and adjoining, is another vault, the dormitory of the reſpectable family of Miller, late of Lavant, baronets; and on the eaſt of the Richmond vault, another of the Waddington family, which family we believe is now extinct.

The great tower to the north-weſt of the church, was built by Robert Raymond, at what time we cannot aſcertain. Mr. Camden calls him, R. Riman, and ſays, "that he built it with the very "ſame ſtones he had provided to build him a caſtle at Appledram, "hard by where he lived." It is a ſtrong Gothic ſtructure, and contains a muſical ring of eight bells.

A free ſchool was founded, A. D. 1702, by Oliver Whitby, Eſqr. with a particular regard to navigation, endowed with lands to maintain a maſter and twelve boys.

There is alſo a charity ſchool for cloathing and educating twenty poor boys, and twelve poor girls.

During the civil wars in this kingdom, in the unhappy reign of king Charles the Firſt, the church of Chicheſter did not eſcape that deſolating fury of the puritans, which fell ſo heavy on all the cathedral churches in England, and diſgraced the annals of this country. As our propoſed brevity will not permit us to mention all the ravages that were then committed here, we ſhall only relate a few of them. On the Innocent's Day, 1642, a large party under the command of Sir William Waller, were ſent hither, under the ſpecious pretence of preſerving the peace in theſe parts: the next day, with their colonel at their head, they marched into the church, and at his command broke down the organ, and the large painted window facing the Biſhop's palace, built by biſhop Langton. They

* The authors of the Tour thro' Britain, the Engliſh Traveller, and others, relate that this ſtone weighed a ton weight. I wonder that the author of the Traveller, who is a very judicious and accurate writer, could be impoſed upon by ſo *improbable* an account.—How could he, or any reaſoing man, believe that a ſtone of ſuch a magnitude ſhould have been placed at almoſt the top of a ſpire.—And if it had, that lightning that could toſs ſuch a weight almoſt 120 yards, muſt have laid the whole ſpire in the duſt.

defaced

defaced the monuments, and carried away ſeveral maſſy tables of braſs, containing the monumental inſcriptions of the dead; then entering the veſtry, they ſeized upon the communion plate, and the veſtments of the clergy. The bibles, books of common prayer, and the ſinging books belonging to the choir, they tore, and ſcattered the leaves of them throughout the whole church. The altar, both in the choir, and the church of ſubdeanry, they broke down, together with the rails round them, the pulpit, pews, &c. and in ſhort every thing was demoliſh'd; that was not proof againſt their pole-axes. About five or ſix years after this, another party, under ſir Arthur Haſlerig (at the procurement of Mr. Cawley, afterwards one of the regicides) was ſent hither by Oliver Cromwell. Theſe, after deſtroying all the repairs that piety had made of the former devaſtations, proceeded, by order of ſir Arthur, to the chapter houſe, the door of which being locked, they forced open with iron crows which they carried along with them for that purpoſe; and after ſeizing upon the public money belonging to the church, demoliſhed every thing, even breaking down the wainſcot of the room.

The preſent chapter conſiſts of the dean, and four prebendaries called to reſidence, and therefore called canons reſident. Formerly the biſhop, the dean, the chanter, the chancellor, the treaſurer, and the two arch-deacons (of Chicheſter and Lewes) dignitaries, and the thirty-two prebendaries, compoſed the chapter. The ſervice of the choir is performed by four minor canons, called vicars choral.

Though it is certain that Chicheſter is an opulent, populous and flouriſhing city, yet it is undeniable that there has been no manufactory in it of any conſequence till very lately,* and that the trade of it is but ſmall: it's ſituation upwards of two miles from the quay, being unfavourable for extenſive trade †. About the beginning of the reign of king James the Firſt, an act was obtained to remedy this inconvenience by making the Lavant navigable up to the city, but was never put in execution; for what reaſon we cannot tell. ‡

* A manufactory of bays, blankets, and coarſe cloaths, has lately been eſtabliſhed at this place by Mr. J. Newland, mercer.

† The branch, or arm of the ſea near which the city is ſituated, is ſpacious, well ſheltered, and capable of receiving ſhips of great burthen. Many of its banks are ſteep; where wharfs and warehouſes might be erected at a ſmall expence. The entrance lies near a place called Cock Buſh, near Weſt Wittering, (where it is ſuppoſed that Ella firſt landed) and a ſmall iſland on the oppoſite ſide, called Heyling. The channel is not difficult; but there are ſand banks off the mouth of the harbour, which render it impoſſible for ſhips of heavy burthen to come in unleſs at ſpring tides. Merchant veſſels are frequently built and repaired here, and ſometimes ſhips of war.

‡ The flouriſhing ſtate of the city is owing to ſeveral cauſes; the principal of which, I imagine, it derives from it's ſituation, in the midſt of a fruitful and opulent

The mayor is choſen annually from among the aldermen and common council; in which however conſiderable deference is paid to the recommendation of the high ſteward of the city. The mayor has a Court of Requeſt for the recovery of ſmall debts. In his public capacity he is attended by four ſergeants at mace, with a crier, &c. In the county of Chicheſter there are four juſtices of the peace, choſen out of the aldermen.

The city ſends two repreſentatives to the Houſe of Commons, who are choſen by the inhabitants at large, that is, they who pay the church and poor-rates. There are about 500 electors, beſides ſeveral honorary freemen, who do not pay ſcot and lot; whoſe votes were notwithſtanding declared to be valid by a deciſion in the court of King's Bench.

As to the real ſtate of theſe matters in the city, it is not neceſſary to be explicit. The general condition of Borough repreſentation throughout England is well known; and that of Chicheſter we believe to be in uniſon with the reſt: the ſame caballing—the ſame ſcheming, and the ſame jockeying in electioneering as in other towns.* Of no party ourſelves we ſcruple not ſay, that the ſyſtem which naturally tends to corrupt the morals of the people, and to ſet them at variance againſt one another, muſt be a bad ſyſtem, as it propagates vice, and entails miſery.

There are five annual fairs held in this city and it's ſuburbs, viz. George's Day, Whit-Monday, St. James's Day, Michaelmas fair, at that term, and Sloe fair, which is ten clear days after.

The weekly markets are on Wedneſday and Saturday, which are plentifully ſupplied from the country for many miles round, with all kinds of proviſion, eſpecially fiſh of various kinds.† During the ſeaſon, abundance of exceeding good oyſters are brought to the ſhambles; and lobſters, not inferior to any in England, from the neighbouring coaſt; from Arundel, mullets, which are juſtly reckoned the beſt in the kingdom.

opulent country for many miles round; whoſe wealth, if it does not finally center here, at leaſt circulates through it, and by a conſtant and regular influx, feeds and invigorates that trade which without ſuch a ſupply would ſoon droop and decay.

Another great advantage it derives from the ſalubrity of it's air; being ſheltered from the north, by a long ridge of adjoining hills, and refreſhed from the ſouth by the breezes from the ſea; and ſtanding on ſomething of an elevation, it is free from fogs and damps. Being therefore juſtly eſteemed an healthy ſituation, it is frequented by many people of independent fortunes; ſeveral of whom chooſe to fix their reſidence here, and diſſeminate the annual produce of thoſe fortunes acquired in other climates.

* "A Club Room, where two or three deſigning men aſſume the lead, is no better than a Trap hole."

† A joint Fiſhery has lately been attempted at Bognor, with great ſucceſs.

The

The Saturday's market is now, and was formerly much more noted for corn. Fuller ſays, 30,000 quarters were ſold here annually at an average.

Every Wedneſday fortnight there is here by far the largeſt market for ſheep, ſwine, and black cattle of any in this or the neighbouring counties; ſupplying not only the city, but the country around with butcher's meat; and is reſorted to conſtantly by the butchers from Portſmouth, and very often by thoſe of London, &c.

The general Poſt comes in (by Mail Coach) every day about 11 o'clock in the forenoon,* except Mondays, and goes out every day at 4 o'clock in the afternoon, except Saturdays. The croſs poſt to Briſtol, and Weſt of England, goes out and comes in at the ſame time. The croſs poſt to Lewes, Brighton, and the eaſtward, comes in Mondays, Thurſdays, and Saturdays, and goes out Tueſdays, Thurſdays, and Saturdays.

There are Stage Coaches to and from London every day (Sundays excepted) from the Swan and Dolphin Inns. Alſo from the Swan, a daily coach to and from Portſmouth, and the ſame to Brighton.

There are two Waggons which go from Chicheſter to London; Mansfield's which puts up at the Talbot in the Boro', and Parrott's from the White Hart in the ſame place. By theſe conveyances large quantities of wool, for which thrs neighbourhood is ſo remarkable, are ſent to London, and from thence into Yorkſhire, and other wool manufacturing counties in England.

A Diſpenſary for the relief of the Sick Poor was eſtabliſhed in the city in the year 1784. It is moſt liberally ſupported by an annual ſubſcription; and owes its origin to Dr. Sanden, one of the attending phyſicians, a gentleman diſtinguiſhed no leſs for his profeſſional ſkill, than for his humane attention to the afflictions of his fellow creatures.

Beſide ſeveral inſtitutions for the education of the children of the poor, a Sunday's ſchool has lately been eſtabliſhed here.

We think we ought not to cloſe the account of this city without mentioning ſome of thoſe eminent men who were born here.

William Juxon, D. D. was born at Chicheſter, A D. 1752, and educated at Merchant Taylor's School in London; from whence he went to St. John's College, Oxford. Entering there upon the ſtudy of the civil law, he ſoon made himſelf maſter of the Juſtinian

 inſtitutions

* It is rather to be wondered that the Merchants, &c. of Chicheſter, are not more anxious to have their poſt arrive earlier, which it may be ſuppoſed could be eaſily obtained; for Arundel, which is only the ſame diſtance from London, receives it by eight in the morning; and to the man of buſineſs three hours muſt be a conſiderable object.

inſtitutions, but did not at the ſame time neglect the ſtudy of other learning, particularly that of divinity, to which he applied at the deſire of his patron, Dr. afterwards Archbiſhop Laud. When he had taken his degree of maſter of arts, he took orders in the church, and was preſented by his college to the valuable rectory of Somerton in Oxfordſhire.

When Dr. Laud in 1621, was promoted to the ſee of St. David, Mr. Juxon was choſen maſter of his college, and vice-chancellor of the univerſity about ſix years afterwards. In 1632 he was ſworn clerk of the cloſet to the king, by the intereſt of his patron; and the year following elected biſhop of Hereford, but before his conſecration removed to the ſee of London, void by the tranſlation of biſhop Laud to the primate's chair. Hitherto his preferments were conſiſtent with his learning and merit: but his patron did not ſtop even here. In 1683 he (biſhop Juxon) was appointed lord high treaſurer of England: and though it is allowed that no one could find fault with his conduct in that high office, yet the antient nobility were offended, becauſe they thought the office belonged to them by preſcription.

When the Long parliament met, he reſigned all his civil employments; and when the king aſked his advice whether he might ſign the act of attainder againſt lord Strafford, the honeſt prelate admoniſhed him not to do any thing againſt the dictates of his conſcience. When the king was brought to the ſcaffold, 1649, he attended him in his laſt moments.

The ſame year he was deprived of his biſhopric, and retired to a ſmall eſtate he had purchaſed in Glouceſterſhire, where he remained till the Reſtoration, 1660, when he was tranſlated by the king's mandate to the arch epiſcopal ſee of Canterbury, which he did not enjoy long; for he died under the excruciating tortures of the ſtone, on the 4th of June, 1663, in the 81ſt year of his age, and was buried in St. John's chapel, Oxford.

He was a learned man, a pious divine, a faithful counſellor, an enemy to all perſecution; ſo amiable in his manners, and ſo inoffenſive in his life, that even in theſe violent times he was ſuffered to worſhip God according to the dictates of his own conſcience. A courteſy then granted to very few.

John Selden, the greateſt ornament of law and hiſtory that ever lived in this iſland, was born near Chicheſter, A. D. 1588, and learned grammar, &c. in this city; from hence he removed to Hart-Hall, Oxford. When he left the univerſity he took chambers in Clifford's Inn, and afterwards entered himſelf a ſtudent in the Inner Temple. But not chooſing the bar, he devoted his time to the ſtudy of the law as a ſcience; which he was determined to trace through all its intricate mazes, and reduce its irregularities to a ſyſtem.

ſyſtem. His firſt publication was a very learned eſſay on the Laws of England, under the Anglo Saxons. His next work was a Treatiſe on thoſe Titles of Honour which took place in England after the Conqueſt, when the Feudal law was reduced to a ſyſtem: a work of great labour and erudition. Sometime after this, he publiſhed his celebrated treatiſe on Tythes, which brought upon him the reſentment of ſome of the clergy, but at the ſame time eſtabliſhed his reputation and fame.

In 1623, he was choſen by the town of Lancaſter as their repreſentative in parliament, in which parliament he diſtinguiſhed himſelf greatly in the defence of the liberties of the people. But this bold conduct of his brought on him the vengeance of the miniſtry, and the duke of Buckingham procured a warrant to ſend him to the tower; from which however he was ſoon diſcharged by writ of habeas corpus.

During the civil wars he favoured the parliament, until he perceived them proceeding to ſuch extremities, as he thonght were deſtructive of the conſtitution. The murder of the king he deteſted, and reprobated in the ſevereſt terms. He was eſteemed by every friend of religion, virtue, and learning; and dying in his chambers on the 11th of November, 1654, was buried in the Temple church.

Thomas Otway, the poet, was the ſon of a clergymen in this neighbourhood, and born in this city, 3d of March, 1651. He entered very young in Wincheſter ſchool, and finiſhed his ſtudies in Chriſt college, Oxford. At the death of his father he left the univerſity, came to London, and commenced actor, but for want of addreſs did not ſucceed on the ſtage.

Being eſteemed a great wit and facetious companion, his company was agreeable to ſeveral perſons of rank; by whoſe intereſt he procured a cornet's commiſſion in a regiment then (1670) in Flanders. But the delicacy of his conſtitution not permitting him to remain long in the army, he returned to London, and commenced writer for the ſtage. His plays were received with the greateſt applauſe, as they are to this day. But œconomy was none of poor Otway's qualifications. After ſuffering a good deal of diſtreſs from the untoward ſtate of his finances, he went one evening to a publick houſe near Tower hill, and ſeeing a gentleman there whom he had formerly known, and being greatly in diſtreſs, he aſked him for a ſhilling: the gentleman commiſerating his condition, generouſly gave him a guinea; which the other got immediately changed in order to purchaſe a roll, but he had no ſooner taſted the firſt mouthful, than the wind riſing in his ſtomach, choaked him; and he was found dead the next morning, A. D. 1675, in the 34th year of his age.*

* A Deſcendant of the above is ſtill living at Arundel.

William Collins, the celebrated lyric poet, was born in Chicheſter, on Chriſtmas day, 1720. His father was a reputable tradeſman in the city, and ſerved the office of mayor in 1721. In 1733, he was admitted ſcholar of Wincheſter college, where he continued 7 years, under the care of the learned Dr. Burton. In 1740 he entered commoner of Queen's college, Oxford; and the year following was admitted a demy in Magdalen's, where he continued till he had taken a bachelor's degree. During his reſidence at Oxford, he was diſtinguiſhed for genius and indolence. He had no doubt before he went there pleaſed himſelf with the unfounded hope of acquiring uſeful knowledge within thoſe celebrated walls; but finding ſcience entangled in the net of logic, and ſtudy ſupplanted by a routine of uſeleſs forms, it is no wonder if he was diſheartened in his purſuit after learning, which he found bewildered with artificial perplexities; and where at laſt, even if ſucceſsful, he muſt graſp a ſhadow inſtead of a ſubſtance. At Magdalen's he wrote the ode to Sir Thomas Hanmer, and the four oriental eclogues.

In 1743 or 1744, he quitted the college, and at the deſire of his mother's brother, lieutenant colonel Martin of Guy's regiment of foot, went to Flanders, where the colonel then was. This gentleman would have provided for him in the army; but Mr. Collins was too indolent for the office of a ſubaltern; and beſides his mind was unalterably fixt on letters, and the improvement of his intellectual powers. How long he remained with colonel Martin is uncertain. When he returned to England, he came to Chicheſter, where he applied, by the colonel's deſire, to Mr. Green, who gave him a title to the curacy of Birdham, of which Mr. G. was rector, and letters of recommendation to the Biſhop who was then in London. With theſe, and proper teſtimonials, he went to the metropolis; but did not go the Biſhop, being diſſuaded from the clerical office by Hardham the tobacconiſt. He now, we believe, commenced author; but his ſucceſs was equal neither to his expectations nor his merit. His pecuniary reſources were quickly exhauſted, a very unfortunate circumſtance for a man of ſenſibility, and of an independent ſpirit. He wanted neither neither genius nor learning to have retrieved them; but he wanted (what was of equal importance) reſolution and application. He projected many things in hiſtory, criticiſm, and the dramatic line; but executed none. In this ſtate of irreſolution, and conſequent diſtreſs, he lived till the year 1748, when his uncle, colonel Martin died, and left his eſtate, amounting to nearly ſeven thouſand pounds to Mr. Collins, and his two ſiſters Mrs. Tanner and Mrs. Sempil.

After he was thus poſſeſt of an independent competency, we ſhou'd have hoped to have found him happy, and every trace of his former miſery removed. The event was otherwiſe: his mind had

had been ſo long harraſs'd with anxiety, his diſtreſſes had made ſo deep an impreſſion on him, that he fell into a nervous diſorder, followed by a great depreſſion of ſpirits, which in time reduced the brighteſt parts to the moſt deplorable weakneſs. In which condition he died at his ſiſter, Mrs. Sempil's houſe in Chicheſter, on the 13th of June, 1759, in the 39th year of his age; and was buried in St. Andrew's Church, in the eaſt ſtreet.

He wrote four oriental eclogues; eight odes deſcriptive and allegorical: the Paſſions, an ode for muſic; an ode on the death of Mr. Thomſon, and ſeveral other pieces.

Some time ago a ſubſcription was made in the city, for an handſome Monument to his memory. The artiſt employed is the ingenious Flaxman, at preſent in Rome; where, we are informed, he has finiſhed it, and purpoſes to bring it to England when he himſelf returns. The ſubſcription was ſet on foot, and ſupported by the Revd. Mr. Walker of the choir; no mean judge of literary merit; "who ſpends the greateſt part of his time in ſearching out diſtreſs, and all his income (except a ſmall pittance for his own neceſſities) in relieving it."

The three Smiths, William, George, and John, brothers and painters, were born in Chicheſter, in the years 1706, 1713, and 1715. John died the 29th of July, 1764, in the 49th year of his age. William, the 27th of September in the ſame year, aged 58 years. And George the 7th of September, 1776, in the 63d year of his age.—Of whom it is no more than juſtice to ſay, that their lives were as exemplary as their paintings, of which it would be improper in us to ſay any thing: their own merit will more effectually ſecure their reputation, as long as virtue, learning, and genius are eſteemed among mankind.

Of

"The gifts of the imagination bring the heavieſt taſk upon the vigilance of rea-
"ſon; and to bear thoſe faculties with unerring rectitude, or invariable propriety,
"requires a degree of firmeſs and cool attention which doth not always attend the
"higher gifts of the mind. Yet difficult as nature herſelf ſeems to have rendered
"the taſk of regularity to genius, it is the ſupreme conſolation of *Dullneſs* and of
"*Folly* to point with gothic triumph to thoſe exceſſes which are the overflowings
"of faculties they never enjoyed. Perfectly unconſcious that they are indebted
"to their ſtupidity for the conſiſtency of their conduct, they plume themſelves on
"an imaginary virtue, which has its origin in what is really their diſgrace. Let
"ſuch—if ſuch dare approach the ſhrine of COLLINS, withdraw to a reſpectful
"diſtance: and ſhould they behold the ruins of genius, or the weakneſs of an
"exalted mind, let them be taught to lament that nature has left her nobleſt
"works imperfect."

Langhorne's Life of Collins.

After making this quotation, it will be unneceſſary to make any obſervations on Dr. Johnſon's ſtrictures on the writings of our author. We ſhould not preſume to call the opinion of ſo great a man in queſtion, if we were not ſupported in ſo doing by the reſpectable authority of Dr. Langhorne, and we muſt add that of the public.

Of the Towns, Villages, Seats, &c. in the Neighbourhood of the City.

On the Broil, near the city, is a Roman camp in the form of an oblong ſquare, being about half a mile in length, and half as much in breadth. It is ſurrounded by a ſtrong rampire inward, and a ſingle graff outward; which, conſidering the nature of the ſoil, being a very hard gravel, muſt have been a work of much labour.

As it is well known that Veſpaſian reſided long among the Belgien Britons in the reign of Claudius, antiquarians are of opinion that it was he who raiſed this camp for the ſecurity of his forces, as the country was then in a very unſettled condition.

About two miles North of Chicheſter is the pleaſant village of Lavant, and near it is a ſeat of Lord Apſley's, that formerly belonged to Sir Thomas Miller, Bart.

Adjoining to Lavant is St. Roche's hill, commonly called Rook's hill; on which was formerly a chapel dedicated to St. Roche, the patron of vagabond popiſh pilgrims; and not far from thence are the remains of a camp, built in a circular form, ſuppoſed to have been built by the Danes, when they invaded and plundered this country.

Eleven miles North of Chicheſter on the London road, is Midhurſt (the Midæ of the Romans, ſo called from its being ſurrounded with woods) a populous town, and very pleaſantly ſituated. It appears from Doomſday book to have been a conſiderable place at the Norman conqueſt, and therefore a borough by preſcription. In the 4th of Edward the ſecond, it was ſummoned to ſend two members to parliament: a privilege it has enjoyed ever ſince. The greateſt part of the town is held under the lord of the manor by burgage tenure; and the members are choſen by theſe, and the few freeholders there are in the place. The government is veſted in a bailiff, choſen annually at the court leet of the manor. The weekly market (on Thurſday) is well ſupplied with proviſions, which are ſold for the moſt part at reaſonable prices.

Cowdry houſe, the ſeat of the antient family of lord viſcount Montague, is moſt delightfully ſituated in the middle of a park adjoining the town. The ſituation is naturally romantic; and the late and preſent noble proprietors have improved the ſcene as far as art and genius can go. The houſe, though modern, is built in the gothic taſte; for what reaſon we cannot ſay: perhaps Lord Montague thought that mode preferable to the preſent; and when we

we view the venerable edifice which he erected, we are almoſt of the ſame opinion.

The wars of Henry VIII. are painted in different parts of the houſe, by Hans Holbein, and ſeveral of the anceſtors of the family are done by the ſame ingenious artiſt.*

About 50 years ago, great part of the ſkeleton of an Elephant was dug up at Burton, a ſmall village ſome miles eaſtward of Midhurſt. As it appeared to have been buried many years, and none of our hiſtorians having ever mentioned the exiſtence of theſe creatures in this iſland, it is ſuppoſed to have lain there ever ſince the univerſal deluge.

Petworth is diſtant ſix miles from Midhurſt. A populous town, and pleaſantly ſituated: but not remarkable for *any* thing, as far as we know, except that noble and venerable edifice, the manſion of the earl of Egremont. It belonged firſt to the noble family of Percy, who, " are deſcended (according to Camden) from the ſtock of " Charlemagne, in a ſeries of anceſtry leſs interrupted than either " the dukes of Lorrain or Guiſe, who value themſelves ſo highly " on that account." In the armoury are ſeveral pieces of antiquity: particularly a ſword which they ſay Henry Hotſpur uſed at the battle of Shrewſbury, where he loſt his life in endeavouring to dethrone Henry the fourth. The rooms are profuſely embelliſhed with valuable paintings.

From the family of Percy this noble edifice came to the antient family of the Duke of Somerſet, and from thence to the noble family of Wyndham Earls of Egremont, the preſent proprietors.

About eight miles north eaſt of Chicheſter, is Eartham, the retired dwelling of the Poet Hayley; and near it is Slindon, where is the manſion of the Earl of Newburgh, and about a mile diſtant is Dale Park, the elegant new built ſeat of Sir George Thomas, Bart.

Ten miles eaſt of Chicheſter, is the town of Arundel: the firſt mention of which that we meet in hiſtory, is in the time of king Alfred, who gave it by his will to Anthelm, his brother's ſon: in which will the caſtle is alſo mentioned: from which it is reaſonable to infer that it was built during that reign, or a little before. At the Norman conqueſt it was given to Roger de Montgomery earl of Chicheſter and Arundel. Henry the firſt gave it to Adeliza, his ſecond queen for her dower, who after the king's death marrying William d'Aubeny, the empreſs Maud, created the ſame William earl of Arundel, " in recompence for his good ſervices." Her ſon

* While printing this edition, we are ſorry to inform the curious traveller, that the above fabric was deſtroyed by an accidental fire, the 25th of September, 1793, and moſt of the Furniture and Paintings conſumed.

ſon, king Henry the ſecond, gave him the whole rape of Arundel, to hold of him and his heirs by military tenure. To the ſon of this William (whoſe name was alſo William) Richard the Firſt granted "Arundel caſtle, together with the whole honour of Arundel, and "the third penny out of the pleas of Suſſex, whereof he is earl." The male iſſue failing in the fifth earl of this family, one of the ſiſters, and heirs of Hugh, the laſt earl, married John Fitz-Allan, lord of Clun: theſe enjoyed the eſtate, caſtle, and honour of Arundel, for ſeveral generations. Henry, the 11th and laſt earl, died at London the 25th of February, 1759, in the reign of queen Elizabeth, as appears from a mounmental inſcription in the church of Arundel, where he was buried. He was ſucceeded in the honour, &c. of Arundel by Philip Howard, his grandſon, by a daughter, and in this noble and very antient family of Howard, duke of Norfolk, it remains to this day.

In the reign of Henry the ſixth, a diſpute aroſe between John Fitz-Allan, and John Mowbray, duke of Norfolk, concerning the right of inheritance in this caſtle and manor; and being carried into parliament, a definitive judgment was given in favour of the former, and an act was paſſed by which Arundel is made a fœdal title; ſo that whoever is in poſeſſion of the caſtle muſt be ſtiled earl, and has a right to the rank and honour thereof without creation, as may be ſeen in the parliament rolls, 97th Henry the 6th.

The caſtle, though not entire, is partly ſtanding, and is indeed in better condition than might have been expected at this diſtance of time.*

The church, which was formerly collegiate, is a very noble Gothic ſtructure: there are in it ſeveral monuments of the Arundel family, but none of the ſtalls of the prebendaries now remain.

Arundel is a borough by preſcription, and ſends two members to parliament, who are choſen by the inhabitants at large. In the reign of queen Elizabeth it received a charter of incorporation, by which it is to be governed by a mayor, ſteward, and burgeſſes: the mayor is alſo a juſtice of the peace in the borough; and no writ, even from the courts in Weſtminſter Hall, can be executed within his juriſdiction till he has firſt endorſed it. It has a weekly market on Thurſday, and another on Saturday, with four annual fairs:

About ſeven miles ſouth eaſt of Chicheſter, is the retired and beautiful village of Bognor,† now called Hothamton, ſituated within

* His Grace is at this time repairing his caſtle in the old Gothic ſtile, which will add to its grandeur, and have a pleaſing and venerable effect.

† This place is remarkable for its Rocks, which have often proved fatal to the unwary navigator; they extend for ſome miles into the ſea, but may be viſited at low water, when they form as grand a marine proſpect as any in the Kingdom.

within a quarter of a mile of the ſea, commandiug ſeveral picturesque views both by ſea and land. A few years ago, Sir Richard Hotham built here a reſidence for himſelf, and pleaſed with the ſituation he has ever ſince been increaſing the number of his buildings; mc[illegible]of which, for elegance, would not diſgrace the ſquares in the metropolis. It was firſt opened as a Watering place in the ſummer of 1791; and the laſt ſeaſons (i. e. 1792 & 1793,) it was honoured with the company of ſeveral families of the firſt faſhion in the kingdom. There is a commodious Hotel, Coffee Houſe, &c. and many other buildings* are plann'd by the worthy Proprietor. In its preſent condition Bognor affords an agreeable retreat for the valetudinarian, and thoſe who diſlike the tumult or expence of more populous watering places.

About 4 miles north of Chicheſter (a little inclining towards the eaſt) is Goodwood, the ſeat of the Duke of Richmond. It is very agreeably ſituated in a ſpacious park, and commands an extenſive and delightful proſpect. Goodwood formerly belonged to the noble family of Percy; but being purchaſed by the preſent duke's grand father, he pulled down the old Gothic ſtructure, and erected the preſent manſion on the ſame ſcite. The ſtabling is a very fine building, inferior to few, if any, in England. And the Dog-houſe, or palace (for we cannot call ſo magnificent a building, a kennel) much ſurpaſſes any thing of the kind we have either ſeen or heard of. Thoſe docile and uſeful animals are here accomodated with elegant dining and ſitting rooms, and comfortable apartments devoted to reſt and ſickneſs. The gardens, which are at ſome diſtance from the houſe, are extenſive, and laid out with great judgment; adjoining to which is a moſt magnificent tennis-court.

At a ſmall diſtance eaſtward from Goodwood, is Halnaker, the manſion of the late Counteſs of Derby, who was daughter and ſole heir of Sir William Morley, to which family this manſion and eſtate formerly belonged. They are now both the property of the Duke of Richmond. The houſe is going to decay.

Near Halnaker is the pleaſant village of Boxgrove, where a monaſtery, dedicated to the Virgin Mary, was founded by Robert de Haye in the reign of Henry I. for Monks of the Benedictine order: but being an alien priory, it was diſſolved in the reign of Henry VI. The tithes of the pariſh (part of the endowment of the priory) belonged firſt to the Delaware family, then to the family of Arundel: afterwards the antient family of Lumley enjoyed them; from whom they came to the Morley family, and were given for ever for the endowment of the poor vicarage, by the late pious and worthy counteſs of Derby. Part of the priory is now converted into the pariſh church.

*On the 12th of Auguſt, 1793, being the birth day of his royal highneſs the Prince of Wales, the firſt ſtone of a Chapel was laid by he Duke of St. Alban's, which was, in compliment to his Grace, named St. Alban's.

Something more than four miles ſouth of Chicheſter, is the church of Siddleſham: a ſtately edifice, in the tower of which is a ring of three bells; and not far from thence is Siddleſham mill, which for ſymmetry of parts, and juſtneſs of principle, is inferior to none in the kingdom. It has three water wheels, eight pair of millſtones, a fan for cleanſing the corn, and (it is ſaid) will completely grind a load of wheat in an hour. Adjoining cloſe to the mill is a very ſtrong and convenient quay for loading and unloading of veſſels. The whole was erected by the late Mr. Woodroffe Drinkwater, (A. D. 1755) "under the direction of Benjamin Barlow, who alſo "invented and conſtructed the machinery."

Eight miles ſouth of Chicheſter, is the pleaſant peninſula of Selſea, improperly called iſland. Bede derives the name of it from Seals—eia, ſignifying in the antient Saxon, the iſland of Seals. The ſame author ſays, "it is ſurrounded on all ſides by the ſea, "except on the north-weſt, where there is an entry into it of a-"bout a ſtone's throw (jactus fundæ) over."

When Adelwach gave this iſland to Wilfred it contained eighty-ſeven families, which reckoning ſix perſons to a family amounted to upwards of five hundred ſouls. The church is a ſtately Gothic ſtructure, ſituated on the north-eaſt end of the pariſh. By the munificence of the South Saxon kings, a monaſtery was founded here; the remains of which, and of the adjoining city, Camden ſays, "are viſible at low water, the ſea having encroached conſiderably upon the land here." We are of the ſame opinion with this learned author: but it is very difficult to fix upon the exact ſpot where they ſtood; as about half a mile out at ſea, there are ſeveral places having either rocks, or the ruins of buildings under water. The beſt anchoring ground off the iſland is to this day called the Park; and the rocks between the iſland, and the ſhoals farther out, bear the name of the ſtreets; where, we have been told, a tombſtone, with an inſcription thereon, was ſome years ago picked up by the fiſhermen. The ſame author mentions Selſea as being famous for producing moſt excellent wheat, and the beſt cockles in England: to which we add that the beſt prawns are caught here, the greateſt part of which are ſent to London by land carriage.

About 5 miles ſouth-weſt of Chicheſter, on the confines of Hampſhire, is Boſenham, or Boſham; where it is ſaid a daughter of Canute the Great was buried; and where Harold, ſon of Earl Godwin (the moſt powerful ſubject that ever was in England) had a manſion of retirement. While he remained here, about the year 1056, he paid a viſit to William the Baſtard, Duke of Normandy, (who afterwards was king of England) in order to obtain, if poſſible, from him, the releaſe of his brother Ulnoth, and his nephew Hacun: but

the

the Norman, contrary to the laws of hoſpitality, detained Harold, and extorted from him a formal reſignation of his pretenſions to the throne of England in his own favour. And under the ſhadow of this fictitious title, at the death of Edward the Confeſſor, claimed the crown of England; and in the iſſue wreſted it from Harold, together with his life, at the battle of Haſtings.

We are informed from Teſta de Nevil (which was the inquiſition of lands made in king John's time) that the Conqueror " gave " Boſeham to William Fitz-Aucher, and his heirs, in fee-farm, " paying out of it yearly into the Exchequer 40 pounds of ſilver, " tried and weighed: and afterwards William Marſhall held it as " his inheritance."

The church of Boſham, is a ſpacious, venerable, Gothic edifice, built at the ſole expence of William Warlewaſt, Biſhop of Exeter, about the year 1119, in the reign of Henry the Firſt; it was made collegiate for a dean and prebendaries, and endowed with many privileges, which it enjoyed till the general diſſolution, when it was made parochial. The ſtalls for the prebendaries are ſtill ſtanding, and over them are carvings of great antiquity. As to the legend of Boſham's great bell being taken from its place by a crow, and dropt into the deep, &c. and the giant's ſtaff, which they ſay is ſtill preſerved in the church, they favour too ſtrongly of monkiſh foolery to be ſeriouſly refuted.

We cannot conclude without mentioning Stanſtead, formerly the ſeat of the Earl of Scarborough, afterwards of the late Earl of Halifax, who left it by his will to his daughter, (by Mrs. Donaldſon) now Mrs. Archdell. It is now the property of Mr. Barwell, a gentleman who acquired his very ample fortune in the Eaſt-Indies.

Stanſtead is in one of the moſt delightful ſituations in the kingdom: from the windows in the dining-room there is a complete view of Portſmouth, the Iſle of Wight, the ſhips at Spithead, together with an extenſive proſpect of the ſea. The gardens are very pleaſant, the walks in the park extremely rural, and the many viſtas in them, which terminate in ſome agreeable proſpect, ſo judiciouſly plann'd, that though Art has conducted the whole proceſs, ſhe lies concealed, and only Nature ſtrikes the eye. In ſhort, the various improvements that have been made, ſince it came into the hands of the preſent poſſeſſor, makes it juſtly celebrated as one of the moſt elegant ſeats in this part of the kingdom.

F I N I S.

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